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THE DEATH OF THE PRESIDENT OF THE
UNITED STATES.

A SERMON, BY REV. FREDERICK A. FARLEY.

JOEL I. 10. The land mourneth.

YOUR feelings, my brethren, will have already anticipated me in the selection of this text. In the occurrence of an event like that the tidings of which is now coursing the length and breadth of our land, and spreading yet wider and wider, as it travels on, the darkness and gloom of mourning, the preacher has no difficulty on the score of attention from his hearers; *that* is already secured. The event itself has a voice which he scarce can emulate, and the most and the best which he may hope to do, is to lead their minds to a suitable religious improvement of the event. Can he but interpret its deep meaning and significance, as it passes by in the course of that mysterious Providence under which we all live, and press it home upon the public heart and conscience, he will have accomplished all that can be hoped, and that for a good and valuable purpose.

Such an event, besides, seems to enforce upon the mind the

importance of a devout attention to the course of the Divine Providence. That attention is equally the dictate, indeed, of reason and of Scripture. The study of the moral economy of the universe unfolds what revelation does not teach,—but on that very account assumes. No where in the book of revealed truth do you find even so much as the statement, for example, that there is a God, much less, any argument for or demonstration of the fact. In the very necessity of the case, as it were, it takes for granted what must be presupposed if there be indeed a revelation. It wastes, so to speak, no instruction upon points already taught through the faculties with which the soul is endued. Elucidate them it does, pouring a flood of light upon much about which the reason only vaguely searches and imperfectly concludes.

In saying, however, that such an event as the sudden death of our venerated Chief Magistrate shows the importance of studying devoutly the course of God's providence, I by no means wish to be understood, that we shall thereby be enabled to discover or comprehend fully the reasons of the event; but only that it will enable us the better to meet and to improve it. It pleases the All-wise to shroud his counsels oftentimes in impenetrable obscurity, and overhang the events which he permits to transpire with a deep mysteriousness which the human mind cannot fathom. It is so here. Think but for a moment. With an approach to unanimity never known since the elevation of Washington to the Presidential Chair, the people of this extended empire had raised our departed Chief Magistrate to that lofty station—a station inferior, in point of true dignity and honor, to no hereditary sovereignty on earth. After a political canvass, unprecedented for the all-pervading interest which it excited—the strong hold which it seemed to take upon the minds of the people at large, scarcely had the successful candidate taken the oaths, entered upon the difficult and trying duties of his office, and given earnest of the high and pure aims for the good of his country which he had at heart, when he is summoned to resign all by a voice which no human authority or rank can gainsay or resist. But a short month before, there are those of you, my brethren, who had gone to the capital with the tens of thousands who flocked thither from all quarters of the land, to welcome to the highest post of authority and trust in the gift of the

nation him, whose name was upon every lip, as it had been a rallying point for millions of citizens throughout our borders in the choice of their Chief Magistrate; and "the observed of all observers," the man who engrossed on that great occasion every eye and heart of those congregated multitudes, is in his grave! On that 4th of March the quiet of the dawn, the noon, and the sunset eve, were broken by, and echoed to, the jubilant roar of cannon and the merriest peal of bells, hailing and honoring the induction to office of the nation's Chief; and precisely on the 4th of April the minute gun and the solemn tolling of bells began the announcement to the nation that he had breathed his last! On the 4th of March, multitudes had listened to the clear and manly exposition from his own mouth of the principles upon which he intended to administer the responsible trust which at the call of his country he had assumed, and to the oath of fidelity which upon the holy Scriptures he then took,—his frame firm, his voice strong and sonorous; on the 4th of April, before its morning light had broken upon the world, that frame had sunk in death, and that voice was hushed forever! I saw during the past week at the house of one of our citizens one of the cards which were issued for the Inaugural Ball which followed and closed the festivities of that joyous day; and methought, as I gazed upon it, with the medallion portrait of the honored one at its head, and the long list of distinguished names selected to manage and grace the occasion, what a sad sequel to all in one little month, and what a striking commentary upon the emptiness and vanity of earthly pleasure. The ball and the funeral,—how near! the actors at the one, the mourners at the other. The voice of joy has but just died away, when the voice of lamentation breaks on the ear. Anxiety which had mounted even to agony is succeeded by the dreadful tidings, that he for whom all that rejoicing and those honors had been rendered and made is no more. The thought of such elaborate preparation all abortive—of such high hopes thus suddenly overthrown and blasted—comes over the mind like some tremendous revulsion of nature, and awakens a conscious feeling of insecurity and alarm. We are disturbed and amazed, and it is not till we have had time to pause and reflect upon the inscrutable ways of God, that we recover from the shock which the suddenness and seeming strangeness of the blow have occasioned.

And yet we are not so strongly touched by this event because in itself so rare or apparently strange, so much as because it is one which reaches the whole community, the whole nation, and may have consequences, which time only can develop whether for evil or good, of universal interest. The imagination can picture no sorrow—our agonised and oppressed human nature has no sigh of anguish and suffering—there is no tone of grief which can come from the depth of the soul—which is not already familiar to the history of the individuals of our race. Every family, every bosom has in turn to meet the roll which the prophet saw in vision, inscribed “within and without with lamentation, and mourning, and woe.” But now God has extinguished in an instant, least looked for, the hopes of a nation and clothed it in sorrow. The whole “land mourneth.” The very atmosphere seems changed, and the calamity presses in foreboding and gloom upon all. The social system amidst which we are living has lost one of its great lights, and we involuntarily tremble for the result.

I have already said that it is not permitted to us to fathom the mysterious designs of the Almighty in such a dispensation as this; but for the right improvement of it, both as individuals and as a people, we need be at no loss. To some topics, therefore, of this sort I now turn.

And, in the first place, how strikingly does it illustrate the emptiness of human grandeur. Human grandeur in a country and with political institutions like ours has not, and cannot have, that ostentatious show and bearing which it has in countries where a wealthy and hereditary aristocracy and a splendid court at once reflect and enhance the glories of the monarch. Still there is such a thing as grandeur here; and though in consistency with the spirit of republican institutions it be stripped of the outward trappings which elsewhere and under other institutions attend it, it is nevertheless the truer and has more intrinsic dignity from its very simplicity. To be the honored Depository of the executive power of a nation of fifteen millions of people, by their free and voluntary suffrages,—to be the elected Ruler of a confederacy of twenty-six free States, forming one empire, the fifth in population of the nations of Christendom, among the first in its foreign commerce and internal resources, and may we not say in spite of all our faults, inferior to

none in intelligence and moral power,—to be the Head of a government based not upon brute force and absolute authority, but upon the acknowledged capacity of the people for self-government, and relying mainly upon their wise love of order and their sober regard for the common rights of men for its support,—surely there are here elements of true grandeur, before which the idea of hereditary monarchy, limited or absolute, dwindles into insignificance. Still they alike share human attributes, and alike perish and pass away. Lofty and pure as is the grandeur which surrounds the Chief Magistracy of a free State, and rightfully as it may be an object of ambition for minds of lofty mould, how impressive after all is the lesson which the past week has read us of its intrinsic nothingness! How strikingly has it proved, that “man at his best estate is altogether vanity!” Scarcely was that grandeur reached, before it has faded. The highest honor and dignity in the republic were touched, but hardly grasped; and just as God had permitted our lamented President to reach the summit of official eminence, he closed his eyes in death!

How, again, does the event, which we as a people deplore, illustrate the folly of all human calculations. True, we have in our own individual, daily observation and experience constant illustration of this. But it comes to us with peculiar force, when the example is so conspicuous in itself, and attracts to itself so far-spread an interest. With what an exulting joy had the majority of the citizens of this Union been looking forward, in the success of their efforts to elect him to the Presidency, to the proud hour of the entrance of the man of their choice upon its high duties. And though from time to time it had been more than whispered, that near seventy years had pressed upon his brow and that the ordinary limit of human life was well nigh reached, yet with what triumphant and confident security were his hale countenance, his firm gait, his clear voice, his active and energetic air and bearing, and the systematic regularity of his personal and business habits, when he had at length taken the reins of government into his hands, hailed as the sure prognostics of the complete and happy fulfilment of his term of service. All that was seen, all that was heard, confirmed the expectation. But alas! in less than five weeks the

whole prospect is changed. Almost from the moment that he became the subject of disease, so rapid and powerful was its advance, that hope seemed to have fled from every bosom, and he sunk an easy victim. How like a dream do the scenes and the auguries of a month before appear.

Once more, we may read in this event another proof of national, as well as individual, dependence. It was a nation's choice and a nation's call, which placed our lamented Chief Magistrate in the chair of state. Once seated there, anxiety, apprehension, had no further scope. The hopes and the wishes of the nation were satisfied. And was it indeed so? It was forgotten, that the life of the incumbent was neither the nation's gift, nor within the power of the nation to guarantee or secure. It was forgotten, that amid the unwonted excitement of an electioneering canvass which for the intensity and universality of the interest it called forth, to say nothing of the virulence of party feeling which it enlisted, has no parallel in the history of the government, the constitution of a man so advanced in years must experience a severe draft upon the remnant of its powers, which no national affection and confidence could make good. It was forgotten, when all this seemed successfully passed, and he had entered upon the great work committed to him with surprising vigor, that beneath all outward appearances to the contrary, time in its usual course must have worn away some of the props of the system, and the unnatural strain of the last two years have materially weakened others; so that more than ordinary prudence was now necessary to sustain the great weight of care and responsibility which was upon him, and prevent it from crushing him at once, or calling into fearful strength and activity the tendencies to disease which one and another cause had increased. All was still confidence and hope. What he would prove—what he would accomplish—was the familiar speculation of every social group throughout the land. But how vain all! He whom the nation thought it had raised to its highest seat of power and trust for a term of years, is compelled suddenly and within a few weeks to yield it to another, to whom the change was as unexpected and startling as to any of the millions of his fellow-citizens who were thus rudely roused from their dream of hope and security. The invisible hand of a Power higher than the highest on earth has

been put forth. The mandate of an authority, before which all that is mighty or august above or below must bow, has been heard. Nothing which the whole nation could do, let it have attempted what it might, could have averted the blow. And we are compelled as a people once more to feel that it is God that "putteth down and setteth up," and that nations and men are always and equally dependent upon Him.

Such are some of the obvious practical uses to which this event may be applied by us as citizens of this country. It forcibly illustrates the emptiness, the nothingness, of human grandeur,—the folly of all human calculations,—and the reality of national as well as individual dependence upon the Sovereign Ruler over all, the Irresponsible Disposer of all events. It should teach us, therefore, to restrain and moderate our worldly ambition,—to avoid all rash confidence,—and to hold our public as well as private hopes in all humility, seeing that God's blessing is as requisite in the one case as the other to their fulfilment.

There are other lessons, of perhaps equal moment, which it teaches. How should it rebuke the spirit of party which for a time has raged so virulently, and was full of the most solemn portents as to the future and highest good of the country. And then too, after all, how calmly does the great current of events continue to flow on. The world still stands—the planets pursue their courses—the sun looks down in undisturbed glory upon us as if nothing had happened. How forcibly does this show the greatness of that Immutable Being beneath whose sway every event transpires. And with what unbounded confidence and trust should it lead us to commit unto Him our ways, knowing that with Him is "no variable-ness, neither shadow of change," and that, though the outward universe itself should melt away, He would remain our Almighty Refuge and Rock.

In the midst of the general mourning which this dispensation has caused, it is a matter of much consolation that there remains so precious a legacy in the character and services, the life and the death of our departed President. I cannot pretend to any ability nicely to analyse his character; but I have been struck with some things in what I have read of him, and with others which I have heard from sources worthy of credit, at which I may be permitted

to glance. Looking at him especially as a military man,—though by no means the most pleasing aspect under which to contemplate him,—who can help admiring his generosity, clemency, and true and high-souled honor. Not the spurious honor so common in the camp, or so lauded by men of the world ; for he is known, not only never to have been engaged directly or indirectly in a duel, but to have been early and uniformly opposed on principle to the practice ; and there is every reason from his known moral courage, to believe that he would at any personal hazard have adhered to his principles despite of all provocation to the contrary. How noble were his ideas of true greatness may be learned from his celebrated letter to Bolivar, when the latter was about to usurp the mischievous power of a military dictator. He says to him :—" In bestowing the palm of merit, the world has become wiser than formerly. The successful warrior is no longer regarded as entitled to the first place in the temple of fame. Talents of this kind have become too common, and too often used for mischievous purposes, to be regarded as they once were. In this enlightened age the mere hero of the field, and the successful leader of armies, may for the moment attract attention. But it will be such as is bestowed on the passing meteor, whose blaze is no longer remembered when it is no longer seen. To be esteemed eminently great, it is necessary to be eminently good. The qualities of the hero and the general must be devoted to the advantage of mankind, before he will be permitted to assume the title of their benefactor ; and the station which he will hold in their regard and affections will depend, not upon the number and splendor of his victories, but upon the results and the use he may make of the influence he acquires from them." These certainly are very just and honorable sentiments. I have been told by one who had the privilege of long and intimate intercourse with him from whom they are quoted, that the striking and prominent excellence of his character was his perfect truthfulness. He had no mean disguises. He was always frank and open. And there were united in him a rare combination of some very opposite qualities. For example, he had a wonderful union of enthusiasm with great prudence and discretion ; he was ardent, but never incautious ; bold, but never rash. In these days, too, when there is far too much shrinking from an open espousal of the side of religion among our public men, I feel as

though we could not be too grateful to his memory for that beautiful acknowledgment in his Inaugural Address:—"I deem the present occasion sufficiently important to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility are essentially connected with all true and lasting happiness; and to that good Being who has blessed us by the gifts of civil and religious freedom, who watched over and prospered the labors of our fathers, and has hitherto preserved to us institutions far exceeding in excellence those of any other people, let us unite in fervently commending every interest of our beloved country in all future time." Now that the grave has closed over his remains, these words seem to come to us with fresh force and more touching pathos, as it were his parting testimony to the worth of Christ's holy Gospel. Not that this was his only testimony; for it is now matter of record, that he had for many months been a devout reader of the Scriptures, "had long been deeply impressed with the truths of the Christian religion, and regretted that he had not connected himself with the church as a communicant."

I have purposely abstained from any attempt to look at this event in its political bearings. This would be equally unsuitable to the place which I occupy, and any capacity I possess. I trust too that I regard it, as all should regard it, as too solemn and sacred to allow any mixture of party feeling in its contemplation. There are far higher thoughts that I would suggest, and if possible, inspire and enforce. While we recognise in it a dispensation of the Most High, and acknowledge in it the prostration of so many human hopes and calculations, we cannot refrain from noticing the influence of the Gospel doctrine of immortality upon our meditations upon it. What, in view of this, think you, can be the regret of that departed spirit *now*, snatched though he have been from the height of earthly glory? Nothing—absolutely nothing. Other and higher objects—scenes—duties—blessedness—glory even, have opened, we trust, upon his undazzled vision. Before them, earthly station, though the highest, fades away—earthly rank is scarcely visible—earthly power seems weakness and vanity;—and all classes of human beings but pilgrims and sojourners, dressed in various

garbs, but laboring and toiling on through the same wilderness to a common home of rest. For him let us trust that death was only a happy deliverance, though it came amid the blessings and prayers of millions, from a fearful burden of labor and responsibility. He has gone to his rest and his reward.

The subject comes before us at a most fitting time.* To-day is the anniversary of the resurrection of our Lord. It is the festival which commemorates that great fact, so precious to the faith of all true disciples, of Christ's victory over death. Blessed day of hope and trust! While our land mourns the sudden departure from life of its revered Chief, how cheerily do the associations of this holy day break in upon the gloom, and assure us that we may believe he has gone but to a higher sphere of duty and bliss. Christ has risen! Death and the grave are conquered! We commit the bodies of those whom we love and honor to the dust, but it is in hope. Their spirits return to God. And in that purer state to which Christ has triumphantly led the way, with the great and the good of all lands and ages, may we all meet! Amen!

THE CONVERT OF ATHENS.

"ALL your arguments will fail to convince me, Timon, that pain is no evil. It is to me the only evil I can find in the world. Were it not for the aching head and wearied body, what a glorious life this would be; its pleasures would have no alloy, and I could thank the gods for giving me birth,—if indeed they had aught to do with it, and I am not the creature of chance."

"Ah, Damocles, you speak feelingly of pain, for last night's festivity has set its seal upon your heavy eye and languid frame, and you regret you cannot indulge as you would in the pleasures vine-crowned Bacchus and his train would shower upon you. But how differently would you reason, did you belong to our calm and temperate sect, to whom pain is no evil, because it is not brought on by physical indulgence, and who find happiness and content in our daily duties."

* This discourse was preached on Easter Sunday.

"Such doctrine may do for you, Timon, with your cool, unimpassioned temperament," replied the youthful Damocles, "but give me the luxuries of our Epicurus."

"Ah," interrupted Timon, "you call yourselves by the name of Epicurus, but how little of his spirit have you preserved. He was a true philosopher, but your philosophy is only the name for pleasures so refined that they shock not the cultivated taste, but they are pleasures which destroy the intellectual nature, and make you victims of self-indulgence. The great principle of Epicurus was, that happiness was the only good, but to that he added what his later followers seem to have forgotten, that *good*, or goodness, was the only happiness. Though he surrounded life with luxuries and graces, he never forgot to *do good*, and his garden bore constant witness, in those who thronged around him, that his happiness was in the exercise of benevolence and kindness."

"Tomorrow is the twentieth of the month, the day we devote to our great head," replied Damocles; "will you go with me to the gardens where we celebrate his life and death, and you shall there see that we have not quite lost his spirit. His benevolence is shown in the coin liberally bestowed upon the poor and the advice and medicine given to the sick, while the intellectual arena is filled by old and young ready to dispute with you on any philosophical question; games too will there be to tax the skill of the young, and exercise and strengthen the physical powers, and over all shall be thrown the purple hue of beauty by the fair hands of our women, who will gather all they can of grace and sweetness; the many-hued flowers, the rose-lipped shell, the musical cythera shall all conspire to turn thee, most noble Timon, from thy cold stoicism, and then shalt thou gladly exchange thy sordid raiment for the costly robe of the Epicurean."

Timon did not seem inclined to continue the conversation, for a crowd had gathered about them, mostly composed of the followers of Epicurus, who were easily distinguished by their gay air and gorgeous dress, which was arranged with great regard to becomingness, their long hair enwreathed with chaplets of vine, and rose-leaves mingled, where birth permitted, with the violet of Athens. Timon and Damocles were good representatives of their several schools, both eminently handsome, but the fine features of Damo-

cles were marred by a sensual expression and the heightened color so unusual in a Greek, which is produced by indulgence in the grosser pleasures. Still his gay and happy air gave an inexpressible charm to his appearance, which was far more attractive to the young, than that of his opponent, who "severe in youthful beauty" scorned all meretricious arts; no silken robe added grace to his figure, no chaplet crowned his fine head, but one beheld unadorned the classic features of an Antinous united to the lofty expression which might have well become him whose only fault was being too just and virtuous.

They were standing in the market, an oblong open place, surrounded by columns, which supported an arching roof. It was the great resort of the Athenians, who in times of peace having but little to occupy them, came up hither to dispute with each other, and to gather the news of the day. Statues of the gods were placed in every part of the building, that its frequenters might have no excuse for neglecting their homage to their deities. There was one among the group that surrounded the young men, who attracted the attention of all near him. A glance showed he was a stranger in Athens. His person was slight and stooping, his eyes small and piercing, but there was a seal of intellect—almost of inspiration on his brow, a firmness and compression of the lip, which gave an air of nobleness to his otherwise insignificant person. He was gazing with deep sadness upon a statue of the Cyprian goddess, carved in voluptuous beauty from Parian marble, which was crowned and wreathed with the native offerings of her worshippers. No enthusiasm animated his face as he looked upon this exquisite piece of art, but turning away from it he said, "Ah, men of Athens, wise as ye are, how can you worship blocks of wood and stone?" His words caught the ear of the listening crowd, who had been clamoring for Timon's reply to Damocles, as they found their greatest pleasure in discussions of philosophical questions. They quickly turned to the new comer, and demanded what he meant.

"He abuseth our gods, let him answer for it."

Thus called upon, the speaker stretching forth his hand, said:—"Men and brethren of Athens! I perceive that ye are altogether given to religious worship!"—He was interrupted by cries of "Take him to the Areopagus, we can there hear all he has to say;" and

almost borne by the crowd, Paul of Tarsus, for it was none other than the inspired Apostle to the Gentiles, was forced into the Areopagus. It was a magnificent building on Mars' hill, and received its name from the great tribunal of Athens, whose chief care it was to protect the established institutions from any innovations. Many of the grey-headed men of the city were assembled, debating upon the laws of their idolized country. They hastened to make inquiry as to the cause of the tumult which brought so many of the citizens to the hall of justice. They were answered, that there was a stranger among them, a setter forth of other gods, and that the people wished to hear what he had to say. Silence was soon preserved, and Paul was called upon to resume his discourse :—

“Men of Athens, I perceive that you are very greatly addicted to religious worship. For as I passed by and beheld your devotions, I saw an altar with this inscription, ‘To the unknown God!’ Whom therefore ye worship in ignorance, him declare I unto you. God that made the world and all things in it, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men’s hands, as though he needeth any thing, seeing He giveth to all life, breath, and all things. For in him we live and move and have our being, as one of your own poets has said. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man’s device. And the times of this ignorance God overlooked, but now commandeth every man to repent; because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

He was here interrupted and permitted to proceed no farther. They would listen to the history of a new god, but the doctrine of a resurrection of the dead seemed so absurd, that they deemed the speaker crazy, and the multitude mocked and laughed at him for a vain babbler. But some there were who said, “we will hear of this again.”

No attempt was made to detain Paul, but as he passed out one only followed him. It was Timon the Stoic, who being of a thoughtful mind, had been much interested by Paul’s manner and words.

His intellectual nature had craved something more for its food than the shallow philosophy and religion of the Greeks, and he wished to learn something more of these new doctrines. He drew near to the Apostle and said, "I would I could know more of thee. Wilt thou teach me this new faith?"

Paul gladly assented, and Timon requesting him to follow led the way to his own house. It was delightfully situated, but even its exterior marked it the abode of a Stoic. No Corinthian or Ionic columns supported its portico, but its architecture was of the simplest style, and on entering it, it almost chilled one from its cold and severe aspect. Statues of Minerva and of the founder of the sect were the only ornaments of the large vestibule, through which Timon led his guest into the garden, whose beauty atoned for the plainness of the mansion. It was filled with flowers and fruits arranged with exquisite taste,—the trailing arbutus, and the graceful dahlias, indeed all the varieties that the "garden of nature" can boast, except the vine of the grape, that, consecrate to Bacchus, was banished from the Stoic's garden, while it formed the principal ornament of the bowers of the Epicureans.

In this cool and refreshing place Paul seated himself. Having partaken of some fruit which Timon placed before him, he drew from his bosom a roll of the Hebrew Scriptures, and first explained to his young disciple, who listened with glowing cheek, the Hebrew account of the formation of the world; then he traced the prophecies, and showed their fulfilment in Jesus's sacred person; he told of his own persecution of the Christians, and of the miracle which closed his eyes to the light of day, while it opened them to the inner light which poured upon his benighted mind.

So clear did the words of truth appear to Timon, that his mind embraced them instantly, and when Paul had finished his discourse, he clasped his knees, and said, "Show me how I too may become a Christian; do with me what thou wilt, but lead me to the Lord Jesus."

Paul, deeply touched, told him of the sacrifices that must be made, if he would bear the cross of his Master, but these were no discouragement to the young Stoic, whose nature had apparently undergone a change; for instead of the cold, indifferent being he had appeared to Damocles and the gaping crowd in the market, he had become enthusiastic and soul-absorbed.

Seeing that the change was indeed in his heart, Paul offered to baptize the young disciple, and water being brought, his consecrating hand was laid upon the noble head of the Greek, who from that time went forth as the disciple of Christ, to preach him crucified.

He soon found he could gather but few hearers among the luxurious and news-loving Athenians, and therefore bidding farewell to his native city, he went to Corinth, where he laboured among the converts, till age crept over his healthy frame, and in advanced life he resigned the cross he had so long borne, to receive in its stead the crown of light which has been promised to the true disciples of the Saviour.

v.

NATURALISM AND SUPERNATURALISM.*

ATTENTIVE observers of the religious inquiries and discussions of our own times cannot fail to realise that controversy is now at work upon the very loftiest subjects which lie within human reach. Petty doctrinal subtilties and verbal disputes no longer interest that class of persons, who within the memory of the present generation were battling questions of interpretation and religious dogma in all the heat of theological strife. Nobler themes, deeper myste-

* The Mission of Jesus Christ. A Lecture preached in Brixton Unitarian Chapel, October 18, 1840. By Thomas Wood. With an Appendix. London, J. Green. pp. 27, 8vo.

The Question of Miracles: A Lecture delivered at the Chapel in South Place, Finsbury. By Philip Harwood. London, C. Fox, 1841. pp. 20, 8vo.

Anti-Supernaturalism Considered. A Sermon preached at Stamford Street Chapel, January 17, 1841, in reference to a Lecture preached at Brixton by the Rev. Thomas Wood. By William Hincks. London, J. Green, 1841. pp. 31, 8vo.

Jesus Christ our Teacher and Lord by Divine, not by Self-Appointment. A Sermon preached at Little-Carter-Lane Chapel, on Sunday, January 24, 1841, in reference to the Rev. Thomas Wood's Lecture at Brixton on the Mission of Jesus Christ. By Joseph Hutton, LL. D. London, J. Green. pp. 23, 8vo.

The Question of Miracles: Article vii. in the London Christian Teacher for April, 1841:—being a Review of the preceding pamphlets.

ries, even the most solemn articles of belief, heretofore left unquestioned, now call out pamphlets and volumes. The great question no longer is that of "Faith or Works"—"Bishop or Presbyter"—"Trinity or Unity." A greater than these has arisen, and now gathers around it the discussions called forth by what is termed "the movement party in religion." It is the question concerning Miracles, and the parties at issue are known as the Naturalists and the Supernaturalists.

Jesus Christ has for ages been received as a being who possessed superhuman powers and superhuman authority,—as teaching wisdom of a higher character and from a higher source than the highest human wisdom,—as an inspired, or a Divine messenger. While his supernatural origin and endowments have thus been admitted, Christians have not hesitated to allow that he possessed the miraculous powers ascribed to him in the Gospels. It is this final allowance, which the "Naturalists" or "Rationalists" call in question. Their designation signifies that they undertake to account for the character of Jesus Christ and of his religion, and for the contents of the New Testament, on strictly natural principles,—to clear up all that is wonderful, by explaining away the wonder—to discard the miraculous—and to bring the origin and substance of Christianity within the compass of human powers and an earthly philosophy. They admit that Jesus Christ lived, and that he was the most extraordinary being that ever appeared on earth. They admit that in the New Testament are preserved accounts more or less correct of his life and doctrine, in some instances even of his language. They not only admit the perfect virtue, the sublime wisdom, the self-devoting love and the gentle piety of Jesus Christ, but they extol these characteristics of himself and of his religion by all the superlative epithets of language. They call him the True, the Beautiful, the Perfect, the Divine, the Model or Type of humanity, the Image of God in man. They justify to themselves the use of these epithets without believing one word that is written in the Gospels concerning his miraculous history and actions. They would receive all that is useful, wise and good in the New Testament as far as it may be strictly confined within the range of natural causes and effects, and they would reject all that involves miracles or supernaturalism. Persuaded as we are, that the legiti-

mate questions about this great subject are open to candid discussion, and that Christianity may boldly defy the application of this, as of all other tests, we are glad that this new offence, which must needs have come, has now presented itself. The English publications whose titles we have given above, enter at once upon the open question. We will briefly present their contents and then subjoin some remarks of our own upon their common subject.

Mr. Wood's text is from John i. 17. The preacher proposes to himself the question, "Was Jesus Christ a teacher sent from God, or was he no more than a most enlightened and benevolent instructor, drawing his lessons entirely from the resources of his own intellect and heart?" After congratulating himself that he may speak with perfect freedom, and that he alone is responsible for his opinions and his mode of stating them, while the congregation who listen are not accountable for them, he proceeds to mention in an exaggerated and uncandid manner some of the miraculous details of the New Testament, evidently intending to make them appear incredible. The following extract contains the substance of all his statements on this point:—

"Now I regard as very improbable the whole of these articles of the common faith. I admit that if the New Testament Scriptures are to be received as inspired documents, they countenance, nay imperatively teach, them all, except perhaps the proper divinity of Jesus Christ. And had I no alternative but to receive all they teach or to reject all, I should be greatly perplexed with these statements, which are so hard to reconcile to reason and to probability. But I apprehend that I am not driven to the alternative of receiving all or rejecting all that the Gospels contain. I consider that a critical acquaintance with them will compel us to look upon them as documents which contain much truth and some considerable error. As to their inspiration, they themselves do not claim that attribute. They are, what indeed they profess to be, biographical memoirs of Jesus Christ, written by men who, however upright in mind, were by no means delivered from the credulity of their age. I sincerely believe that the gospels do Jesus Christ much injustice—that the writers have ascribed to him some things which he never uttered, and have made him countenance others which he would have repudiated. I consider that in the gospels we have fragments only of the great teacher's discourses, fragments overlaid by much rubbish and many weeds, which have accumulated and grown up around them; and as, when the traveller gazes on the noble beautiful ruins of Balbec or Palmyra, he estimates the glory of the

temple, and the magnificence of the city, not so much by what remains as by what has perished," [the fact is directly the reverse of this, for we judge by the remains,] "so do I estimate the character and doctrines of Jesus Christ. When I think of the age of superstition in which he appeared—when I think of the narrow-minded, intolerant people of whom he came—when I read the memoirs of his life which the Gospels furnish—when I see how, despite their feeble-minded authors, they abound in liberal, beautiful, holy, hope-giving, virtue-producing truths—when I think too how these tend to work out human improvement, I subscribe with all my heart to the aphorism of the text, "grace and truth came by Jesus Christ." I am ready to consider all the good the Gospels contain as but remnants of the greater good he disseminated, and to ascribe all in them which is frivolous or obscure or incredible to the weakness and credulity of the biographers."

He maintains that the sense in which Jesus Christ was a Divine messenger was solely, that his merely human mind was endowed with peculiar power, wisdom, foresight, knowledge and virtue; he says he will not pretend to define the limitations of such capacities as to apparently miraculous operations, but he asserts that it is altogether improbable that God should give to such a messenger any authority over the laws of nature, and that if this authority had been given, there is no possible way of proving it to us. He relies solely upon internal evidence, drawn from the qualities of the religion. Among the illustrations which he offers under this head, we find the following remarkable language:—

"Our theological writers mostly betake themselves to things minute and facile, and little worth. One defends his dogmas, and another his. One frets himself and all who will read him, by petty expositions of this or that textual difficulty. One duller than Lardner, and more dishonest, (although there is no need of being either,) toils through the heavy miry way, the mud and slough of the ancient fathers—vain and dirty labour."

When many more years and much more study shall have given to this venturesome critic, who thus mocks the labors and the convictions of a departed Christian, something of the candor and wisdom, to say nothing of the virtue, of Lardner, we are confident that the shame of having written that sentence will be his sufficient punishment. We are not surprised to find, as we do from the Appendix to this Discourse, that the delivery of it led to the dissolution of the connection between the pastor and his people, though the majority expressed a wish that he should remain among them, and a kind

testimony is offered by them to his "purity of motive and high and independent character."

Mr. Harwood's Lecture is free from the formality of a text. Indeed he would have been puzzled, we think, to find in the New Testament any language appropriate to the sentiments which he utters, unless it were words of the Jews which we are reluctant to quote in such a connection. In this Lecture the New Testament miracles are stigmatised as downright falsehoods fabricated by the virtue-teaching, the truth-loving, and all-enduring Apostles of Jesus Christ. Mr. Harwood, as our readers were lately informed, is associated with Mr. Fox for the performance of exercises upon Sunday in a chapel and to a society which once were in ministerial fellowship with the English Unitarians; that fellowship, however, long since ceased. Mr. Harwood commences with adverting to the labors of Father Mathew in the Temperance Reform, and to the stupendous results which have followed them. He states, that proper credulity growing out of a just veneration for him, joined to a profound ignorance of natural laws, has attached to Father Mathew a reputation—*which he has distinctly and repeatedly repelled*—for miracle-working. Mr. H., however, thinks that if Father Mathew had lived some centuries ago, this reputation might have grown into permanence, it would have become an Irish "golden legend of supernaturalism," would have accumulated by tradition, and have become consecrated by reverence for his moral qualities, till he who should doubt it in the present day would be charged with unbelief. Such is the exordium of a lecture which undertakes to pursue the parallel thus instituted between Father Mathew and Jesus Christ! The Christian miracles, the author says, are in bad company from their connection with Judaism; they would prove, if admitted, what is not true!—that Jesus of Nazareth was the Hebrew Messiah, the Christ of Isaiah and Ezekiel.

"Jesus was not the Christ of Hebrew prophecy: the kingdom which he announced did not come; the moral and social redemption which he contemplated for Israel was not realised; the aspirations of Hebrew seers remained, and remain, unfulfilled; instead of reigning in Jerusalem as Prince of Peace, the Son of David wept over it; instead of a throne on Zion, he had a cross on Calvary, with no other crown than a crown of thorns, and no other sceptre than the reed which Pilate's soldiers gave him mockingly

with "Hail, king of the Jews." Jesus was not the Hebrew Christ; is declared not to have been such by a more authentic word of God than any voice from the skies—by fact exhibited in history: and any supposed miracles attesting him to be the Christ would simply be miracles attesting that as true, which we, from other sources, already know to be false.—I see not how this is to be got over."

If he sees not how this can be got over, we will give him a little aid, by requesting him to allow to the Old Testament writers some small portion of that figurative and rhetorical license which he himself indulges in far more than they do.

Again, Mr. Harwood asks, "How can a physical prodigy prove a moral truth?" We ask, whoever said that it could? We do assert, however, that God, who is the author of nature and the source of truth, may give to his commissioned messenger authority in both departments of his governments; that is, he can *act* by the same being through whom he *teaches*—he can do wonderful works by the same prophet through whom he speaks words of wisdom. There is indeed no *visible* connection between a miraculous act and a moral doctrine; neither is there any *visible* connection between a signature on a piece of paper and a transfer of land. Yet in both cases there is a *real* connection, intelligible, distinct, and admitting of full proof. That which most amazes us however in this Lecture, as in the Discourse already noticed, is the unaccountable inconsistency of their authors in extolling the perfect "truthfulness" of Christ and of Christianity, while the only authoritative records of the religion and its great Teacher are regarded as mere legends. Mr. Harwood, in pursuing his parallel between Jesus Christ and Father Mathew, forgot to shew us where the former, like the latter, *disclaimed* the reputation of miracle-working ascribed to him by ignorant followers.

Mr. Hincks's text is from John iii. 2, and his sermon is a professed reply to Mr. Wood's. He judiciously commences with guarding from the charge of opposition to free inquiry and conscientious convictions the objections of any Christian society to listen to sentiments at war with the principles of faith by which they are united, and after stating the opinions advanced by Mr. Wood, "of which" he says, "the public profession by one calling himself a Christian is, as far as I have observed, a novel circumstance in this country," he proceeds "to illustrate the value and the reasonableness of the

revelation, properly so called, and of miracles as its proper and only sufficient proof." He defines the word *revelation*, and the sense in which it must be received by one who professes to believe in what is signified by the common acceptation of the term. He adverts to the apparent want of candor in Mr. Wood's enumeration of some of the miracles recorded in the Gospels, and then fairly meets the questions as to the dependence of the revelation upon the miracles, the admissibility of supernatural evidence, and the possibility of distinguishing between this and mere pretensions to it. Thus he discriminates between the authority of revelation and the natural force of truth acquired by study and thought. In relation to the alleged union of fable and truth in the New Testament, the following paragraph is worthy of being seriously meditated.

"Contemplate the possibility of your being obliged to read the Evangelical narratives as preserving only some fragments of truth overlaid with falsehoods—of your having to regard the simple, unaffected, impressive detail of your Master's wonderful works, introducing, as it does, so many beautiful traits of his own pure, amiable, and beneficent character, as a tissue of stupid or base falsehoods, or a collection of ingenious fables, veiling the truths which were to be taught,—and what must your feelings be? I would not, my brethren, impose upon you one grain of faith which reason will not sanction, which evidence does not justify; but let me entreat you not hastily to imagine that you show wisdom by the rejection of what is received; not, in your zeal to get rid of errors, to throw away the good grain along with the chaff; not, in your impatience of priestcraft, and your honourable resistance of human devices for enchaining the mind, to refuse the easy yoke of rational and pure religion, and rebel against that system which alone can give you confidence that you know your Maker's will; can give you strength to overcome the world, and consolation in all the trials of your mental condition."

Dr. Hutton's text is from John xiii. 13, and his Discourse is likewise intended as a reply to Mr. Wood's. He does not here undertake to prove the divinity of the Saviour's mission, nor to discuss the value and credibility of miracles as proofs of it, having recently published two Discourses devoted to the treatment of those points. He wishes simply to point out what appears to him—"the gross absurdity of the supposition, that we can both use the Gospel records as history, and treat them as fiction—that we can draw from them authentic information respecting

the character and conduct of Jesus Christ, while yet we deny the reality of almost all the facts that they profess to record, and maintain the authors of them to have freely interspersed fancies and falsehoods of their own, whenever and wherever it was their pleasure to do so."

The Discourse, therefore, is devoted to the exhibition of the irrational, and confessedly unscriptural opinion, that the character of Jesus Christ and of his religion should be spotless and perfect and so completely furnished in truth and virtue, while every thing miraculous in the records to which we are indebted for our information concerning them is ascribed to invention and falsehood. Here indeed is the weak point in the first two pamphlets. We are surprised to observe that their authors seem wholly to have overlooked the difficulty with which they have embarrassed themselves.

In examining these Discourses and Lectures we have been pleased to note the readiness and force of the two replies to the two provocatives of this controversy. Mr. Wood's and Mr. Harwood's pamphlets appeared to us on the first reading to be worthy of severe, if not of indignant, reprobation. We leave it for our readers to affix to them the most appropriate epithets.

The article in the *Christian Teacher*, which reviews these pamphlets, is characterised by remarkable discrimination and vigor of mind and a very amiable spirit. In most points its statements are perfectly in accordance with what we believe to be the truth. Its introductory pages are somewhat too much in the style of the "progress" party to suit our taste. As the Editor takes this opportunity to express his personal sympathy, and the identification of his work with the idea of Christianity entertained by the progress party, we will here extract a paragraph:—

"There is a growing tendency with those who favour the idea of *progress* in Religion, to resolve the whole question of Christianity into the manifestations of God, and of His will for man, incorporated in the person and the life of Christ.

Their view is that Christ is Christianity,—that the man is the Image of God—the only adequate symbol of things divine,—that the revelation of Deity is in the harmonized elements of the mind of Jesus,—that the revelation of Duty is in the specimen of the perfect man,—that the revelation of Destiny is in the picture that is given of a completed human Existence, in the connections of a filial spirit with God whilst upon the earth, and its ascension to

Him, as to its natural home, when freed from that flesh and blood which cannot inherit the kingdom of God. The passage of Scripture which most fully expresses their views of Christianity *as a Revelation* is, "the Word was made flesh and dwelt amongst us,"—and if the lower Criticism had left undisturbed the beautiful expression "God manifest in the flesh," the higher Criticism would have had no inclination to evade it. To this class of disciples all the interest, all the light of Christianity is in indissoluble connection with the person of the Christ. They protest against an abstract Christianity, a set of propositions containing truths, precepts, duties, collected from the New Testament, and called the Religion of Jesus. Christ *in them*, is their hope of Glory. They value the Evangelical narratives chiefly because they enable us to recreate the living Jesus,—to bring our own souls into personal intercourse with the soul of Christ. They cherish every 'word' he uttered,—but chiefly because it gives vividness, force, completeness, to their conceptions of his individual mind. They treasure every record of his 'works,'—but chiefly because it enables them to reconstruct his character, to give life to their Ideal, and to make the disciples of these latter days sharers in the privileges of those whom his look could move into tears, and on whom his presence left a spiritual mark and hue, so that men took note of them that they had been with Jesus.

We profess to belong to this class of Christians. We take this opportunity of saying that this is the idea of Christianity with which we wish this Periodical to be identified. We believe Jesus to be the Teacher and Leader of Humanity, "not by self-appointment but by divine appointment,"—and in consistency with this belief we value the Scriptures, chiefly as they enable us *to know the Christ.*"

The leading argument of the article in support of supernaturalism is, that the character of Christ was miraculously formed. "We are not at liberty to receive Christ as divine and perfect, and yet blink the question as to how his mind was formed." "We must distinguish between the supernatural wrought by God on Christ, and the supernatural wrought by Christ for the purposes of evidence and self-manifestation." The four pamphlets are then criticised with much fairness and ability. We should be glad, did our limits permit, to enter into an analysis of these criticisms, but we could not begin to do this without being led into details which would extend to too great a length. The writer then proceeds to state his own views of the relation of miracles to Christianity. He regards moral sympathy with the character of Christ,—and not miracles,—as

the proper foundation of faith. He says that Christianity as a system of moral truths does not make its appeal to miracles, but to the moral nature of man. It is the religion which supports the miracles, and not the miracles the religion. Christianity cannot be accounted for without its miracles, but still the moral and spiritual lineaments of Christianity speak for themselves. It is because the character of Christ and of his religion are so far above the circumstances of his age, and at once recommend themselves with such force to the pure heart, that we are compelled to admit his miraculous origin and agency. The miracles drew upon him the popular gaze, and they illustrated his moral greatness.

In view of that theory of the Anti-Supernaturalists so boldly presented by Mr. Wood and Mr. Harwood, we are led to ask whether any man has the right, or the power, to divide the Gospels into two parts distinguished as fact and fable,—whether the character of Jesus Christ and of his religion can be received on the testimony of those Gospels as true, beautiful and perfect, while the miraculous details are denied and excluded?

And here it may be well to remark that the title of "German Transcendentalism," which is so commonly given to the theory of "Naturalism," is a mere perversion of terms,—alike given in ignorance and tending to confusion. Germany may properly give a name to Naturalism, because the controversy relating to miracles began and has been most zealously pursued there. From two or three German books have been taken at second, third, or fourth hand the principal opinions, statements and arguments of the Naturalists. But Transcendentalism has nothing more to do with the rejection of miracles, than with astrology. As a philosophic term, that long word designates the feelings, convictions, sentiments or truths which enter the mind by means that *transcend*, or go beyond, the reach of sense or experience.

The Naturalist says that he will assent to the fact that Jesus Christ lived,—that his character was spotlessly perfect, completely pure,—that his religion is full of the highest truth, without a false doctrine; but while thus asserting, he maintains that all the miraculous statements in the Gospels are fables, inventions or falsehoods. Our three principal reasons for holding an opinion regarding the mira-

cles in direct opposition to this may be stated in the form of three objections—in our view, grave and overwhelming objections—to which the theory of the Naturalist is open.

First, this theory is utterly at war with the authority and the fidelity of the Gospel narratives, which by satisfactory proof we refer to the Apostles whose names they bear. They are our sole informants. From them alone do we know any thing about Jesus Christ, his character and doctrine. You call his character perfect, his life pure, his doctrine true. But you know nothing of his life, character or doctrine save what those writers tell you, and if they are guilty of manufacturing the grossest falsehoods and the most childish fables concerning him, how can you trust them in any thing that relates to him? How do you know that they have not varnished over his good qualities and concealed his bad qualities—decked him out in romantic attractions—omitted some faults, some sins, some unworthy language which he may have spoken? There is a gross inconsistency in loading the character of Christ and of his religion as represented by the Gospels with the most exalting epithets of praise, while the very writers who are our sole informants are charged with invention and falsehood. By what sixth sense can the Naturalist discriminate between these warring ingredients of the Gospels? If their writers are guilty of deception in any part of their narratives, we must distrust the whole. We cannot pick out here an incident, a discourse, or an action, and call it true, while we discard what precedes and follows as false. The whole New Testament does not allege a greater miracle, than that records which are so characterised by artlessness and integrity should owe their authorship to men capable of deception.

A second objection to this theory is, that it strikes a death-blow upon the purity and the power of Christianity. Subtract from the records of our faith all that is miraculous in the source, the substance, and the evidence of its lessons, and what have you left? Purity then would be the last characteristic which would be ascribed to the religion, for the dross of falsehood is of larger bulk than the real metal of truth. We should all be engaged in the work of refining—of separating the pure from the impure. So too the power of the religion is sacrificed, if its records are mingled with falsehood. Its voice has lost the high, commanding tone

which once aspired to be heard through the world ; it no longer has the means of satisfying the large multitude of men, whose souls require something more than wise aphorisms, and who require that the truth which they are to cherish and obey should come to them free from the drapery of falsehood. The power of Christianity for the mass of men lies in its unexceptionable veracity—its complete truth.

A third and final objection to this theory is, that it is completely subversive, not only of the perfection of the character of Jesus Christ, but even of his honesty. The theory cannot be maintained without charging him with falsehood and chicanery. Receiving the Gospels as memoirs written by his Apostles, we there find that miracles are specified as attending his birth, his life, and his death : he spoke them, he performed them, he was the subject of them, and the agent of them. They are indissolubly connected with his lessons, his discourses, and his doctrines. Such then are the Gospels, from which we derive all our knowledge concerning Christ and his religion—"the True, the Beautiful, the Perfect."—How can we rid ourselves of the miracles ? If the Apostles invented them, they were deceivers, as we have said, and they may have invented all the rest. The Naturalist takes refuge in another supposition—viz., that the apparent miracles were only wonderful works which may be explained in a natural way. Let us take an instance of such an explanation. St. John tells us that when Jesus opened the eyes of a blind man, he anointed them with spittle and clay. The Naturalist would explain away the wonder by saying, that while Jesus appeared to be tracing with his fingers in the clay, he was really preparing some secret medicament, the knowledge of which he obtained in Egypt. It is but poor policy to get rid of one miracle by allowing a greater, as is involved in the supposition of an infant learning scientific secrets in Egypt. But setting aside this objection, if the supposition would explain away the miracle, it would leave upon the perfect and spotless character of Jesus Christ the stain of cunning artifice, ingenious management and gross deception. If he did not perform miracles, he was not even a man of truth ; for recorded language of his own, inseparable from his sublime discourses, asserts and appeals to his miraculous power. If ignorant followers had mistaken his wonderful works for miracu-

lous works, honesty demanded that he should correct the mistake. He should have said to Nicodemus, "I do no miracles." But it was not popular ignorance nor enthusiasm which first ascribed to Jesus miraculous power. He was the first to claim it repeatedly and explicitly. By uttering the claim he drew the attention of the prejudiced, the obstinate and the sinful, and by proving the claim he convinced the reluctant and the slow of belief—he made disciples out of enemies, and so awed the minds of his Apostles, that they even dared to die, not for the privilege of repeating falsehoods, but for the sake of publishing the truth of which their own eyesight was the evidence.

The character of Jesus Christ was miraculous, and every miracle which he performed partook of his character. The miracles of the New Testament have all the authority of the character of Jesus Christ in their favor. Whatever shows him to have been honest and true, whatever rays of perfect and heavenly love and wisdom shine from his life and doctrines—these are our witnesses that his miracles are not cunningly devised fables.

G. E. E.

SPRING.

The spring is near, the spring is near;
 Oh! list to the joyous sound;
 Sweet carolling, each busy throat
 Flings music far around.

The spring is near, the spring is near;
 Go watch each budding tree;
 Each bough is putting forth its leaves,
 All bids stern winter flee.

The spring is near, the spring is near;
 Oh! look around with thought;
 Think deeply, solemnly, on all
 Your eager eye has sought.

Think gratefully on Him who's strewn
 Such beauty o'er the land,
 Who caused to grow the fresh green grass,
 And made the trees expand:

On Him who filled each rushing stream,
 Who feeds each little bird—
 So joyous in its happiness,
 Its bliss so undisturbed:

On Him who pleasure gives to all,
 To each bright tiny thing,
 Or dancing in the sunny beam,
 Or darting on the wing:

On Him who opens every flower,
 Who lends its perfume sweet;
 Each beauteous petal shows his power,
 Each perfect thing we meet.

B. B.

NOTICES OF REV. EZEKIEL L. BASCOM.

DIED in Fitzwilliam, N. H., April 3, 1841, Rev. Ezekiel L. Bascom, aged 64.

We have been favored with the following extract from the sermon preached at his interment, with some additional particulars, by Rev. James Thompson of Barre.

How consolatory is the persuasion, that this excellent man and amiable and devoted servant of Jesus Christ, whose friendship has been our delight, whose loss we now deplore, is of that blessed company who have died in the Lord. And yet when such a man is taken away from us, how can we help deeply feeling the bereavement. When we meditate on his intellectual and moral endowments,—on the firmness of his mind, very strikingly evinced in the equanimity with which he bore great trials,—on his humble and ardent piety,—on the kindness and benevolence of his heart, manifested not only in those tears which were always ready to flow for the calamities of others, (for he did more for his friends than weep for them, he thought for them, pleaded for them, excused their faults and dwelt upon their virtues;)—when we think how prompt he always was to rejoice with those that rejoiced, as well as to weep

with them that wept, (for never was he heard to speak of the prosperity of his friends or of any pleasing circumstance respecting them but with a look and in a voice of evident pleasure;)—when we think of the great interest he took in the moral and religious welfare of others, how it gladdened his heart to witness in them the character of consistent Christians;—when we recollect his kind attentions to the poorer class of those who had the happiness of being known to him, (for his friends were found not only among the more refined and wealthy, but not a person who had any claim to the character of virtuous was in the habit of hearing his voice without feeling that it was the voice of a friend;)—when we think of his affectionate and winning condescension to young people, and especially to children, of his habitual cheerfulness and exuberant flow of the “milk of human kindness;”—when we remember him as a tried and faithful friend, a most pleasing companion, in all the social relations distinguished by fidelity and affection;—when we reflect on these traits of his character, I say, how can we restrain the flowing tear as we behold those eyes closed in night which so beamed with tenderness and love, that tongue locked in silence on which ever dwelt the law of kindness, and that visage deformed by death which always wore the smiles of friendship.

His brethren in the ministry will never forget the hour which consigned him to the grave. His much loved image will present itself to some of us in the silent hour of night, or called up by fancy will meet our waking eyes in every place sacred to retirement or religious contemplation. There they will call to mind his many virtues; there review the pleasing scenes in which he bore a prominent part, and the happy intercourse they mutually enjoyed. The memory of his social virtues (in which he preeminently excelled) will cause a sigh, while their bosoms will be wrung with the sad reflection that they shall no more on the earth see the face of their beloved friend and brother.

Rev. Ezekiel L. Bascom, was born in Greenfield, in what is now a part of the town of Gill, Franklin County, Mass. in 1777. He was graduated at Dartmouth College in 1798. He read the greater part of his time preparatory for the ministry with the Rev. Judah

Nash of Montague, a worthy, and learned divine of his day, of the Arian faith. In September 1800, Mr. B. was ordained Pastor of the church and society in Gerry, (now Phillipston,) where he labored faithfully, successfully and happily for nearly twenty years. He acquired and retained a very great and unusual influence over this, then united, unsophisticated and prosperous people. He seemed in a remarkable manner to have the hearts of his people in his hands. Every proposition for alteration or reform in matters connected with his professional duties received the hearty and united concurrence of his flock, so that the utopian idea of a perfectly happy pastoral connexion was almost realized in Phillipston. But this enviable state of things was not destined to continue always. Groundless suspicions respecting the Pastor, arising from causes which have long since been satisfactorily explained and removed, in process of time grew into open and undisguised opposition; till it became expedient that the connexion should be dissolved. Immediately upon—or rather before,—its dissolution he was by a unanimous vote called by the First Congregational Society in Ashby to become their Pastor.

He preached his farewell sermon at Phillipston December 31, 1820, and was installed at Ashby January 3, 1821. Here he continued in entire harmony, and with unabated and growing attachment, to minister to this highly deserving people "in holy things," till his health became impaired to such a degree as to render it necessary for him, in the opinion of medical men, to spend his winters in a milder climate, or sink under his wasting disease. In this situation, his only child living in Savannah, and the advice and earnest persuasion of his medical and other friends, induced him to try a winter in Georgia. The change of climate was so far propitious to him, that he was enabled to preach, and through his exertions and influence mainly to gather and organize a Unitarian society in Savannah. In the meantime, the society in Ashby, being a church-going and a church-loving people and unwilling to forego public worship any part of the time, made arrangements, with the full concurrence of Mr. B., to settle another minister in that place, and to the satisfaction of all concerned this was done by an Ecclesiastical Council, who at the same time dissolved the *civil* contract between Mr. B. and the parish, he still retaining the relation of senior Pastor to the church in Ashby. That part of the three

last years of his life which he spent at the North he preached to the Unitarian Society in Fitzwilliam, N. H. In this place he labored with devoted zeal, even to the "hazarding his life for the name of our Lord Jesus Christ," and was happily successful in winning many souls unto Christ and building up the cause and kingdom of the Redeemer.

He acquired in an eminent degree the confidence, attention and love of this people. The expressive tokens of grief—"the big tear which ran down the manly cheek"—at his funeral, abundantly evinced their sense of the loss they had sustained by his death and the esteem and attachment they felt for him. And it was here,—after charging his wife, as with his dying breath, to tell his absent friends, that he died in peace and with good hope, that he retained an unwavering and soul-sustaining confidence in the truth of the doctrines which he had preached and in that faith was willing and happy to die, after designating the person whom he wished to preach his funeral sermon, and directing where his mortal remains should repose,—on the 3d of April, without a struggle and without a groan, he breathed out his spirit to the God who gave it. His funeral was solemnised in the church where he had recently officiated. The church and pulpit were dressed in emblems of mourning, and the appearance of the whole assembly was like that of one who mourns a father or dearest friend. The services of the funeral were:—Prayer, by Rev. Mr. Livermore of Keene, N. H.; Sermon, by Rev. Mr. Thompson of Barre, Mass.; Concluding Prayer, by Rev. Mr. Sabin, of the Orthodox church, Fitzwilliam, N. H.

His body rests in the grave-yard of Ashby, and his name is held in sweet remembrance by very many who knew his worth, and by none with deeper affection than by him who offers this very imperfect sketch of his life.

MY CENTRE TABLE.—THIRD SITTING.

CATHOLIC DOCTRINE OF THE PRIESTHOOD.

HERE lies a volume of *Bourdaloue's Sermons*;—the "reasoner" of the French pulpit, as he is esteemed; so sober and cautious,

that his severe sense is taken up by Dalember and mixed with the somewhat over-wrought eloquence of Massillon, in order to fashion the beau-ideal of an absolutely perfect preacher. One certainly finds admirable things in his volumes. Let me open that which lies before me,—*Sur la Dignite et les Devoirs des Pretres*. Very well. Let us see what is the Catholic doctrine on this subject as set forth by this sober, reasoning divine.

"The Son of God, in presenting himself to his Father, holds at once two very different offices,—that of Priest and that of Victim. In the sacrifices of the ancient Law, as remarked by St. Augustin, the priest offers another creature as the victim; but in the sacrifices of the new Law, it is the same God who offers and is offered; offers as priest, is offered as victim; idem sacerdos et hostia. Whence it follows that the Saviour of man, in sacrificing himself, exercises over his own adorable person a proper authority,—since one cannot sacrifice a victim without possessing a right over its blood and its life. And it further follows,—that, having appointed priests to take his place, in order to continue the same sacrifice which he offered on the cross, he has transferred to them the same right over his holy humanity; and that he has commanded them to use that divine right,—for which purpose indeed he has appointed them. Now this being one of the incontestable truths of our religion, I ask you, Brethren, &c."

He proceeds to say that they who have this power over the Saviour's body, ought to be holy men. He then goes on:—

"It is true, that we have this power only in our capacity of vicars of Jesus Christ, and as representatives of him; but what an obligation does it not imply? * * * This, then, is what I say to myself, and what I ought to say for myself, when I approach the altar and prepare to celebrate this most fearful of mysteries;—It is in the stead of God that I am now standing; not only by commission, not only to declare his purpose of offering himself in sacrifice to his Father; but as if he himself were resident within me, or I were transformed into him. I am to speak as if I were he; to act as if I were he;—to consecrate his very body and blood. What shame, if I profane such an office by sin!" * * *

"Further, though the priest in this sacrifice is only the substitute of Christ, it is yet certain that Christ submits himself to him, is subjected to his authority, and every day at our altars renders to him the most prompt and exact obedience. If Faith did not teach this, would it not seem to us an extravagant fiction? could we have imagined on the part of a God so prodigious condescension?

Could it have entered our thought, that a man could ever attain such an elevation, and be invested with a character which, if I may venture to say it, authorises him to issue orders to his sovereign Lord and cause him to come down from heaven! We do not read without astonishment what is reported of him in the Gospel, that he was obedient to Mary. Yet there is less cause for surprise in that case, because he was the son of Mary, and nature seemed to give that mother an authority over her son. But who is the priest, and what relation has he to God, but one of dependence and servitude? And yet, at the word of this servant, this slave, the Divine Majesty humbles itself every day in the sanctuary, and lays down all its glory! Behold, Sirs, your occupation! and consider, if it require eminent qualities to fit one for empire over men, what must be necessary for an empire which extends to God himself!"

Who will trust to the infallibility of human reason when it is capable of being betrayed into such horrible absurdities as this?

THE PROTESTANT SPIRIT.

The *Dublin Review*,—devoted to the interests of the Catholic Church in Great Britain, and conducted with much ability,—in an article in the last number, on Hallam's "Introduction to the Literature of Europe in the 15th, 16th, and 17th Centuries," ascribes the "frequent failures of this very learned and elaborate work" to "the circumstance of its being written in a *Protestant spirit*." The explanation which it gives of this expression is worthy of notice.

"What we mean here by a *Protestant spirit* is, the undue preponderance of a method, which not only accords an exaggerated importance to the process of analysis, but which may be said to exclude entirely the no less necessary process of synthesis; without which the former is but labor lost, as it can never lead to any useful result. The only philosophical result of an exclusive use of the process of analysis is that form of skepticism, which, if carried out into its logical consequences, becomes in its turn dogmatical by asserting its own exclusive superiority, and by denying the existence of any contrary theory."

BOSSUET AND ROBERT HALL.

I am very much struck with the justness of the following note

from Hallam's *History of the Literature of Europe*. It sets in the strongest light the wonderful power of the great French preacher, of whom he had been speaking in the text.

"An English preacher of conspicuous renown for eloquence was called upon, within no great length of time, to emulate the funeral discourse of Bossuet on the sudden death of Henrietta of Orleans. He had before him a subject incomparably more deep in interest, more fertile in great and touching associations; he had to describe, not the false sorrow of courtiers, not the shriek of sudden surprise that echoed by night in the halls of Versailles, not the apocryphal penitence of one so tainted by the world's intercourse; but the manly grief of an entire nation in the withering of those visions of hope which wait upon the untried youth of royalty, in its sympathy with grandeur annihilated, with beauty and innocence precipitated into the tomb. Nor did he sink beneath this subject, except as compared with Bossuet. The sermon to which my allusion will be understood, is esteemed by many the finest effort of this preacher; but *if read together with that of its prototype, it will be laid aside as almost feeble and unimpressive.*"

THE READERS OF PARADISE LOST.

There is great food for reflection in the remark of Hallam,—"It is said that the discovery of Milton's Arianism, in this rigid generation, has already impaired the sale of *Paradise Lost*." We think it very likely to be true. The age which can set up Pollok's "Course of Time" as a superior poem to Milton's, (which was gravely done in the *Eclectic Review*, if not in other journals,) and which calls for edition after edition, is evidently more governed by theological than poetical considerations in its judgment. Perhaps this is right and well; certainly a work which feeds the heart and helps the devotion, is worth more than that which only gratifies the imagination and the taste. But—it is worthy of remark—so long as Orthodoxy fancied Milton sound, it delighted in his poem as sound also. The poem remains unchanged, but is no longer edifying, because it is now known that he was not Orthodox. Are we then to infer, that after all Orthodoxy is but a name, and not a reality?—that any thing is good, if it have the odor of the fair name? and that the evil of heresy consists, not in its existence,

but in its being *known* to exist? It might be well for some one to make a list of the cases, in which honors have been cordially bestowed on men, on sermons, and on books by the high Orthodoxy, and afterwards withdrawn on its being discovered that these objects of their regard were of questionable soundness. "Names are things." Poor Milton! His Arianism was always visible enough in his poem;—but it past unregarded so long as he himself was not known to be an Arian.

PERSONAL RELIGION.

I find in a friend's Album the following passage from *J. Fletcher*, of Stepney.

"All the principles of genuine religion are involved and comprehended in one injunction,—*yield yourselves unto God*. Faith is the yielding of our confidence; love is the yielding of our hearts; obedience is the yielding of our lives. Such a surrender is demanded by every consideration of right and interest. It is the highest self-love, to make it; it is the sublimest devotion, to evince it. It is the inward spring of true benevolence; and the motives enforcing this holy consecration are identified with all the discoveries of truth, all the promises of mercy, all the interests of time, and all the prospects of eternity."

THE LORD'S DAY.

The *National Intelligencer* contains an interesting letter of Mr. Walsh from Paris; rehearsing a scene in the French Chamber of Deputies, where the question of the observance of Sunday was introduced. It is very evident that the majority of the politicians of France have no favor for religious institutions; though it appeared to Mr. Walsh that this is regarded by many among them with "a sense of shame and regret." And he adds, that "all branches of the government, and the whole hierarchy, besides the mass of the priesthood, have been awakened to the manifold, pregnant evil of the general desecration of the Sabbath." He gives the heads of a sermon which he had heard on this subject, "because they illustrate the case, and the severe frankness with which it may

be treated from the pulpit;" and then remarks as follows,—and his testimony is of great value :—

"What I have myself witnessed in Europe has reconciled me more than I supposed I should ever be, to the rigidity of the New England doctrine and practice; and I speak too in the worldly, not less than in the Scriptural sense. The Northern and Middle States may be strict and ritual to excess; but the extreme of utter laxity is vastly worse."

PARENTAL FAITHFULNESS.

There are some trusts which cannot be delegated, some responsibilities which no other being can bear for us, which no other being, I had almost said, can understand. Parental influence, parental watchfulness, God never suffers to be transferred. In the beautiful and holy order of his Providence the work which angels love to see, whose progress heaven rejoices over in the dawning soul, is committed to parents. They may not have time, nor the needed intellect, to fit their child for stepping at once from the fire-side into the thick of life, and pursuing with all wisdom the great interests of his worldly being. But why complain, if they have not? Infinitely greater interests are within their legitimate influence, unspeakably nobler concerns of his are entrusted to their care, are determined even by their want of care. In the opening days of life they are to him a present Deity; the word "Father" translates to that young heart all it knows of the Heavenly King. In them he beholds, yes in his very dreams, the path of duty, the sure and shining way of virtue, the ideal of all he prays most fervently to realize. A word, a look, an expression of sadness as if the whole soul was wrung, at the tale of violated faith,—the kindling of joy in the countenance, as at the finding of a treasure richer than all the buried hoards of fable, when the story is told of all-subduing patience, all-resisting purity,—most of all, the moments given to free communion with a child upon his immediate duties, the parent's sympathy with his trials, or gladness in his victories over temptation, shall write themselves out again in a gentle, holy life, shall tell without fail upon that tender heart, shall send their 'amen' up to heaven from thoughts consecrated in the bap-

tism of the spirit, offered by the priest ordained of God to make this acceptable sacrifice.

It is painful to think how many parents disregard what are alike the privileges and the responsibilities of their sacred office. And it is little less painful, to see what poor counsels are often given them on this subject. Here is a book—no matter by whom—in which the mother is exhorted to begin the education of her child with an unhesitating faith in the depravity of his nature, and is charged to inculcate upon him as the first truth in religion, that he cannot love God except he be the subject of a change reaching to the very constitution of his being! Thanks be to the Creator, the maternal heart is an overmatch for doctrinal theology. In spite of all the catechism and the creed say, the simplicity of childhood, its tender reliance, its innocence, interpret to the loving parent the Saviour's words—"Of such is the kingdom of heaven." If we could only keep men children, there would be no need of *conversion* in this world of ours.

W. et AL.

THE EXAMPLE OF CHRIST.

THE example of Christ is repeatedly set before us in the New Testament. This is denied by no one, whether believer or unbeliever. And yet there is a difficulty which presses alike upon the humble disciple, and the scornful caviller. How, sighs the former, can I, weak and frail as I am, hope to resemble that matchless excellence? How, asks the latter, is Christ an example to men, if by his natural powers, or by his miraculous endowments, or by both, he was placed in a sphere of consciousness far above theirs,—made in effect, if not absolutely, to belong to another order of beings?

This difficulty, which is felt by persons of opposite tempers, deserves consideration. I believe it may be satisfactorily removed. Let it be presented in the strongest terms which it will bear;—admit that our Lord was alike by natural powers and by miraculous endowments placed above the sphere of human consciousness. It does not follow, that he is above the reach of our imitation; as may be shown, by considering the nature of example.

Example serves a double purpose. Its object and effect may be either instruction, or encouragement; or both may be, as they usually are, united. An example of instruction shows us a standard to which we should as nearly as possible conform ourselves, though our capacities or circumstances may always cause a perceptible, and even a vast, difference between our aims and the result of our efforts. The standard may be unchangeable and perfect, we are frail and imperfect; still we may look to our example, as the child from observation of its parent learns how to walk or speak and is induced by a consciousness of the power of imitation to exert itself, though the thought may never arise in its mind, that its parent's freedom of motion or speech is an indication of its own ultimate ability. The example of encouragement, on the other hand, awakens the spirit of emulation. It not only shows what must be adopted as a standard, but its very existence is a proof and hint that resemblance is practicable. The child who enters a school, where he finds others like himself conquering the difficulties of learning, is taught that he can achieve the same triumph. The sentiment of hope as well as the principle of duty is addressed, and motive is added to instruction.

Usually example partakes of both these characters. We perceive what we must try to do, and we are reminded what we can do. We have a model to imitate, and we have a model which was wrought and polished amidst circumstances and influences like our own. Such is the example of good men, of our virtuous friends, of those who have enjoyed no supernatural or special aids. But there are other examples, which we regard as embracing those principles of perfection with which we hope to gain but a distant sympathy. They appear to us rather as personifications of abstract excellence, than as the names of real existences. The fruits of the inspiration of genius or the most admirable works of art may be contemplated as models, without any hope of rivalling their perfection. In the moral world the character of God is an example of this kind. The infinity of his nature places him beyond a thought of any but the most distant and faint resemblance, and we derive no encouragement to be good from the pattern of his goodness. The commands, to be holy, to be perfect as our Father in heaven is holy and perfect, direct us to him, only that we may by studying his character form

and rectify our notions of holiness and perfection. His is an example of infinite instruction, but of not the least encouragement.

Now if the Divine Being may be taken as an example without any embarrassment from the circumstance that was thought to raise an obstacle in the way of an imitation of Christ, how much less ought this circumstance to perplex us in the latter connexion. What if Jesus was unlike us in the original endowments of his nature, or was elevated by a miraculous inspiration to a height of advantage over earthly evils which we can never occupy ;—is his character less instructive ? Are his virtues less resplendent ? Suppose their only manifestation had been in heaven, and we had been permitted to look into the spiritual world and observe their appearance amidst the scenes of a celestial life ; would they not still have been models of the several graces which in the believer's soul might be fashioned after them ?

I do not say that the example of Christ was not one of encouragement ; but that if this quality be denied to it, it retains its character of instruction.

The distinction should be regarded, not only as it removes a difficulty, but as it suggests the use which we should make of our Lord's example. He has gone before us, and we should follow his steps. No matter at what distance, if we but keep the path and press on as diligently as our powers will permit. Here is a standard by which we may rectify our errors. There are motives enough along the Christian course and shining forth from its close, to animate our purpose of obedience. Experience and hope will encourage us. Let the disciple look to Jesus, the author and finisher of his faith, and learn what goodness is, what faith and patience and disinterested love and devout fidelity are. And though he may never say to himself,—because my Master bore his cross, I can bear mine ; yet he will say,—as my Master walked, I must and will try to walk, for this is the right way.

The question however may arise in some minds—what then was the need of the example of Christ ? If it only fulfil the same office as the character of God, to teach us what should be our standard and model, without stimulating our energies to bring ourselves to the same form and measure of excellence, was it not unnecessary and even superfluous ? No ; for two important advantages result from such a manifestation of example as Jesus gave. First, it was

seen amidst the circumstances of human society. The spirit of Divine excellence, like "the word" of Divine power and truth, "became flesh and dwelt among men," and they "saw its glory" as they could never have seen it, even if the heavens had been opened and they had looked into the homes of the celestial spirits. However just might have been our conceptions of the Divine character, it would still have been difficult for us to imagine how such character would appear under the trials and changes of mortal life. We might have excused ourselves from imitating it by the plea, that as it did not belong to earth, it could not be copied on earth. Jesus has shown how it could adapt itself to the circumstances of frail humanity, and breathe the air of moral corruption without imbibing the slightest taint. He has anticipated and destroyed the excuse of the indolent, while he has enlightened the honest inquirer after goodness.

For, the other advantage which should be noticed in such a manifestation of divine excellence is, that it is this manifestation, which has given us a knowledge of God. We are indebted to Jesus for our ideas of the character which resides in the Infinite Mind. If a voice from the skies had proclaimed the words, "Be ye perfect as your Father in heaven is perfect," would they have been understood? The life of Christ was wanted to explain them. Men must look on the image before they can form a just conception of the Original. Here then the example of Christ obtains a new value; since it is not only a model, but a copy. It teaches us what we should strive to be, by teaching us what God is; and thus doubly executes its office of instruction.

While therefore I do not exclude the idea of encouragement from the example of Christ, I believe I have shown that if any one think this idea is incompatible with such a difference of powers and conscious state as that which distinguished the Son of God from his disciples, he may yet perceive the abundant reasonableness of the command to follow in the steps of the Lord Jesus. Look then to your Master, Christian, as the great example, in whom you may behold what you should imitate, though you may never rival nor approach it. Learn of him, whose life was instruction, whose character was religion, and who sealed the teaching of his life not less than the teaching of his lips by the death of the cross.

E. S. G.

NOTICES OF RECENT PUBLICATIONS.

A DISCOURSE *on the Life and Character of the Rev. Joseph Tuckerman, D. D. Delivered at the Warren Street Chapel, on Sunday Evening, January 31, 1841. By William E. Channing. Published for the Warren Street Chapel.* Boston: William Crosby & Co. 1841. pp. 80, 18mo.

WE are very glad to see this Memoir of a Good Man. Since the death of Dr. Tuckerman we have felt painfully the want of a distinct, faithful delineation of his life, labors, and true character. It has seemed to us, and we have heard others express the same, as if something were wanting in the community, until this was done. And now it is done, in a manner that leaves nothing to be regretted. It is not overdone. We cannot think there is one, who will consider the praise here bestowed either indiscriminate or extravagant. Indiscriminate it could not be from such a mind, but some would fear extravagance from so dear a friend, a classmate, and a constant sympathiser. Yet we have seldom read a memoir, that seemed more strictly just. It is not a formal biography. Dr. Channing does not profess to give a "regular history," but only "reminiscences of a long intercourse."

A large portion of this Discourse, which comes to us not as a pamphlet but a book, is occupied with considering "the obligation of a city to care for and watch over the moral health of its members, and especially to watch over the moral safety and elevation of its poorer and more exposed classes." In this view there are truths and suggestions, which do not often, if we may judge from the state of things, reach the minds of the great public, even for consideration. They are all-important in themselves; they are particularly pertinent as introductory to a view of the mind and work of Dr. Tuckerman. That mind was not a common one—that work makes an era in the Christian mission, and will have results wider and more lasting than many of us yet imagine. It is clear that the greatness of this work, at least the greatness of its

chief mover and agent, has been partially hidden or unduly estimated, through the peculiar temperament which made Dr. Tuckerman appear to many an overwrought enthusiast. Of this Dr. Channing does not scruple to speak, and while he allows the failing, sets it in the true light. "Some indeed complained, that he dragged his poor into all companies and conversation. But we must learn to bear the infirmities of a fervent spirit, and to forgive a love which is stronger than our own, though it may happen to want the social tact, in which the indifferent and trifling are apt to make the most proficiency." This is just to the man, and just to those who could not appreciate him. Call him an enthusiast—we ask no greater good than the possession of such a mind and heart. It is one of the noble instances, in which the mind has expanded with the expansion of the heart and by the action of the life. Few men have done so much for themselves, by doing so much for others. Perhaps none have attained more of the true greatness, with so few of what are commonly considered the essentials of greatness. This we have long thought, and it is the impression made or strengthened by the memoir before us.

Appended to this little volume, is a long and valuable letter from Judge Story, also a classmate, on the early life and growing power of Dr. Tuckerman; besides two shorter notices. A better book altogether, for any place and every reader, we must think, is seldom published.

A SERMON *Preached to the First Congregational Society in Barre, by its Pastor, James Thompson, on the thirty-seventh Anniversary of his Ordination, January 11, 1841.* Boston: printed (not published) for the use of the Society, by B. H. Greene. 1841. pp. 35, 8vo.

It is refreshing, in these days of brief ministries and of continual changes in the pastors of our churches, to find one who like the author of this sermon has stood in his place for more than a generation of years. In the opening of his discourse he adverts

to the custom, of which few examples at any time have been furnished and fewer still may henceforth be expected, for ministers when they have reached a half-century of their labors to take a solemn review of its course : and hardly permitting himself amidst advancing infirmities to hope for so extended a term, he chose that "in his case the custom should be honored neither by the breach nor the observance, but by *anticipation*."

And accordingly he has presented a highly interesting and instructive survey of his personal and ministerial history. The latter commenced at a period, when the distinctions of theological opinion and party which have since become established were not known, and when the preaching of the time partook to a large extent "of the character of indefiniteness," and "though in spirit and purpose not perhaps very faulty, were not calculated to edify the soul in religious knowledge." We quote the remark not only for its undeniable truth, but for the just and beautiful tribute to an honored name, to which it gives occasion.

"One remarkable exception there was to this observation in this county, which I cannot refrain from noticing. I refer to the late beloved and revered Dr. Bancroft of Worcester. Then in the prime of life and the full vigor of his strong faculties, he set an example of clearness, force, and method in thinking, of plainness and boldness in speaking on doctrinal subjects, accompanied with a meekness of wisdom, which inspired respect while it gave instruction, and which it is to be regretted was rarely followed. There is no man of all the teachers of the Gospel, who from our vicinity, or I may say, from our Commonwealth, have gone up to their rewards, who did more in his day by his pen, by his tongue, by his countenance beaming with benevolence, by his daily life of unblemished purity, by his wisdom in council and by his intrepidity in maintaining the cause of truth,—there is no man of them all, I say, who did more than he to give a commanding character to our denomination, and to gain for our doctrines consideration and acceptance in the community."

Though the discourse was printed only for the society to which the author ministers, it contains much to interest the lovers of truth and will be read by all such with pleasure. We were particularly gratified by the sensible and judicious remarks on pastoral visiting and offices for the sick.

THE DEATH OF CHRIST. *A Sermon preached before the First Congregational Society in Burlington, Vt. By their Minister, George G. Ingersoll. And published at their request. Burlington: 1841. pp. 32, 8vo.*

UPON reading the first sentence of this sermon in connexion with its title, we were a little surprised to find that it was delivered on the day of the annual Fast, but the next paragraph gave the explanation, in the fact that the Governor of Vermont appointed the Fast in that State on Good Friday. Mr. Ingersoll therefore with great propriety selected the death of Christ as the subject of his discourse, and taking the words of the Apostle in 1 Thessalonians v. 9, 10, 11 as his text, proceeded to consider the popular view of the Atonement and to contrast it with the doctrine which Unitarians draw from Scripture. He first exhibits the popular doctrine in several quotations from standards of faith and standard writers, as one "whose interpretation is satisfaction made to the Divine justice, for the sins of mankind, by the sufferings and death of Jesus Christ;" then briefly traces its history, and after barely glancing at the objections which reason offers, proceeds to show that it is founded in wrong views of the character of God and of the Gospel. He then enters into an examination of the "terms applied to Jesus Christ himself, to his person or office," in which the idea of vicarious atonement is thought to be contained, and sums up the errors which infect all the reasonings and explanations offered by the advocates of this doctrine in a paragraph of remarkable force as well as brevity of expression, one line of which in particular presents, we believe, the grand mistake on which the common doctrine respecting the death of Christ rests;—"wrong views of what is called God's sovereignty, and the true objects of the Divine government,—giving a literal interpretation to that which is metaphorical, and regarding figures, not as impressive illustrations, but accurate definitions of truth,—considering the death of Christ separate from his life and character,—viewing Christ as the representative of men, and suffering the pains and penalties to which he is thought to have been liable, instead of being the representative of God, and sent by him to enlighten, purify and save mankind."

Mr. Ingersoll then unfolds what he conceives to have been the design of Christ's death, and presents the grounds on which Unitarians regard this event with grateful and affectionate interest. The sermon is worthy of perusal and wide distribution.

THE SOLEMN WEEK. *A Sermon preached to the First Church, on Fast Day, April 8, 1841. By its Minister, N. L. Frothingham.* Boston: 1841. pp. 14, 8vo.

THE structure of this sermon, as of most of those which come from the same pen, is ingenious, and the style choice even to excess. So strongly marked is this characteristic of Dr. Frothingham's discourses, that some may think he lays himself open to the charge of *mannerism*. Skillful as he shows himself to be in the use of that wonderful instrument—language, we should sometimes prefer greater simplicity of expression. The words of Daniel, (ii. 20-22,)—"Blessed be the name of God forever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he knoweth what is in the darkness, and the light dwelleth with him,"—afford a text for the remarks which the preacher makes on the circumstances which concurred to give a character of peculiar solemnity to the week in the midst of which the discourse was delivered. It was "a solemn week, first, to Christendom at large, as the week of the Saviour's passion; next, to the people out of the pale of Christendom, who have received from their progenitors traditions and observances, closely allied to the thoughts of dependence and sin, and to the miseries of our uncertain being," for "scarcely do we hear at all of the religious practices of the old nations, before we hear of their setting apart a day at least at the opening of the spring for sorrowful supplication," reminded as they were "that the germs of the future harvest were to be sown in burial, and to spring as it pleased God;" then, "to this Commonwealth and its associates in the annual service, for which the houses of public worship were that day opened;" and lastly, "to this whole nation, whose chief magistrate, so lately elected, has been struck with death in his high seat." On each of these points the preacher's remarks are pertinent.

A DISCOURSE *on the occasion of the Death of William Henry Harrison, Ninth President of the United States, delivered at Roxbury, April 16, 1841. By George Putnam, Minister of the First Church in Roxbury.* Boston: William Crosby & Co. 1841. pp. 30, 8vo.

THE COMMON LOT. *A Sermon on the Death and Character of William Henry Harrison, Late President of the United States, preached at Jamaica Plain, Sunday, April 18, 1841. By George Whitney, Jr., Minister of the Congregational Church.* pp. 8vo.

EULOGY *on William Henry Harrison, Late President of the United States, delivered before the citizens of New Bedford, April 27, 1841. By Ephraim Peabody.* New Bedford: 1841. pp. 35, 8vo.

A DISCOURSE, *delivered at Dedham, May 14, 1841, the Day of the National Fast, on occasion of the Death of William Henry Harrison, Late President of the United States. By Alvan Lamson, D. D., Pastor of the First Church in Dedham.* Dedham: 1841. pp. 23, 8vo.

A SERMON *preached May 14, 1841, being the National Fast, occasioned by the Death of President Harrison. By Edward B. Hall, Pastor of the First Congregational Church in Providence.* Providence (R. I.) 1841. pp. 23, 8vo.

A SERMON, *delivered May 14, 1841, on the occasion of the National Fast recommended by the President. By W. H. Furness. Printed, not Published.* Philadelphia: 1841. pp. 12, 12mo.

WE believe that no event since the death of Washington has called forth so deep and universal a feeling of sorrow as the death of President Harrison. All the public notices that we have seen, however different in other respects, have been alike pervaded by marks of real sadness. In the discourses we have read there is a

sober earnestness, which comes only from a real feeling that gushes out sure of sympathy in the general mind.

We know not how many of the Discourses and Eulogies delivered in consequence of this event have been printed; probably it was made an occasion of instruction in all the pulpits of the land. The pamphlets, the titles of which we have copied, are all that we have seen published in a separate form from the pens of clergymen of our denomination. Mr. Whitney's sermon first appeared in the "Boston Notion." Dr. Dewey of New York and Mr. Bulfinch of Washington also furnished copies of their discourses for publication in some of the large weekly sheets with which the country is deluged.

Mr. Putnam's Eulogy, as delivered, must have been one of great eloquence, and we have not been able to read it without deep emotion. The language is clear, forcible, direct, and the thoughts impressive. It is the strong utterance of a heart deeply moved.

The Sermon by Mr. Whitney is neat and appropriate. It describes the late President as a just man, with a hearty good will towards his fellow-men, and as a devout man,—“his independence manly and straight-forward; tempered meanwhile with that same suavity which threw a rosy coloring round all he did or said.”

Mr. Peabody's Eulogy, if less exciting than some others, is the only one we have seen, of real, permanent value, giving not only impressions but facts, and the whole having additional interest and authority, inasmuch as it comes from a man intimately acquainted with the history and institutions of the West.

Dr. Lamson's Discourse is serious and impressive. He leaves biography and eulogy to others, and confines himself chiefly to the religious lessons suggested by the occasion. The event is one which teaches, as few events can, the precariousness of earthly possessions and the little worth of human honors; while, both in the life and in the death of President Harrison, he would find incitements to fidelity in our several trusts as men, as citizens of a free republic, and as Christians.

The pamphlet by Mr. Hall contains a Sermon delivered on the day of the National Fast, and part of a Discourse preached on the Sunday after the President's death. The first discourse is from the

text; "Righteousness exalteth a nation; but sin is a reproach to any people;" and is taken up, chiefly, with the development and application of the great principle expressed in these words. In the part of the sermon which follows this, he treats more particularly of the life and character of the late President. Both of them are characterized by an earnest and fervid style, and in addition to this possess the great merit of giving a discriminating and unexaggerating view of those traits for which President Harrison was distinguished.

Mr. Furness's Sermon, delivered in the Unitarian church in Philadelphia, is directed principally against the sin of this people in their devotion to outward good and neglect of the invisible things of freedom and humanity, truth and right. The particular manifestation of this sin which he notices is the state of feeling on the subject of Slavery, upon which he expresses himself unequivocally and earnestly.

STORIES FOR YOUNG PERSONS. *By the author of "The Linwoods," "Poor Rich Man," &c.* New York: Harper & Brothers. 1841. pp. 185, 18mo.

THIS is a beautiful gift to all young readers, and to all the older who love pleasant and good stories. True stories they may be called in one sense, for though they bear the form of fiction, some of them are founded upon actual incidents, and all wear the aspect of probability and reality. What is best, all teach a good lesson, and several a very touching one. We recognize one or two old favorites in the volume, which are worthy of being thus renewed and preserved. But most of the stories are new, and not inferior in interest, or value as a whole, to any volume that Miss Sedgwick has given to the young. A few of the pieces cannot be called stories, and seem to want character and object; particularly that which aims to define *skepticism*, whose correctness we should doubt. But if there were nothing else, we should earnestly recommend the book, for the sake of the first and last stories—the *Deformed Boy*, and *Jacot; an adventure on board the St. George*.

INTELLIGENCE.

ORDINATION AT NORTON, MASS.—Rev. William P. Tilden was ordained as Pastor of the First Congregational Church and Society in Norton, on Wednesday, April 21, 1841. Mr. Tilden's history is interesting. He had enjoyed no other literary advantages than such as our common schools afford; and since the age of sixteen had been constantly engaged in the laborious work of a ship-carpenter. About six or eight years ago he became deeply interested in religion. Since then he has improved his leisure hours in studying the sacred Scriptures, and reading such books as would help him to understand the doctrines and moral principles of Christ. Somewhat more than three years ago he put himself under the direction of Rev. Mr. May of South Scituate, and has pursued a course of study preparatory to the ministry, as extensive and thorough as was possible while laboring a sufficient portion of his time to procure a livelihood for his family. Circumstances impelled him to preach sooner than he intended. The more than ordinary interest which his pulpit services awakened, brought him invitations to preach in all the neighboring parishes. Last October the Bay Association, having become fully satisfied of his qualifications for the work of the ministry, gave him "approbation." A few weeks after he went to Norton to supply the pulpit, then recently vacated by the removal of Rev. Mr. Bridge. He continued preaching to that Society for five months, after which with great unanimity they invited him to settle with them permanently as their Christian minister.

The Ordination services were:—Introductory Prayer, by Rev. Mr. Sweet of Kingston; Reading the Scriptures, by Rev. Mr. Allen of Pembroke; Sermon, by Rev. Mr. May of South Scituate; Ordaining Prayer, by Rev. Mr. Bigelow of Taunton; Charge, by Rev. Mr. Sewall of Scituate; Right Hand of Fellowship, by Rev. Mr. Stone of Mansfield; Address to the People, by Rev. Mr. Stone of West Bridgewater; Concluding Prayer, by Rev. Mr. Gushee of Dighton.

The sermon was from John i. 4 and 12: "In him was life, and his life was the light of men. As many as received him, to them gave he power to become the sons of God." The preacher dwelt awhile upon the fact, not to be denied, that no one who has ever lived has turned so many to righteousness as Jesus of Nazareth. The effect he has already produced amply justifies the confident expectation that he will be, what

in anticipation he is called, the Redeemer of the world. In him was life, the true, spiritual, godly life. His life therefore was, and is, and will be more and more, the light of men. In him the divine in man was made fully manifest—the perfection of humanity. Such a revelation cannot be lost. The leaven of his life will yet pervade and leaven the whole of mankind. Strictly speaking, he does not *give*, he never did *give*, the power to become the sons of God. This power is innate in every human soul. Just as the ability to acquire knowledge is an attribute of the mind, so is the ability to become holy, Christ-like, God-like, an attribute of man's moral nature. It is this capacity which makes him human—distinguishes him from the brute animals. How wise a human being may become, how much knowledge he may acquire, it has not yet entered into the heart of any one to conceive. How *good* a man may be, and ought to be, has been revealed in the life and character of Jesus of Nazareth; he was the perfect man. As we can become wise only so far as we exercise our mental faculties, so we can become good only so far as we exert our power of choice between good and evil. It is by inciting us to choose the good, that Jesus gives us the power to become the sons of God. He incites us to this by his own life, more than by his preaching. The thought of possible goodness may enkindle our aspirations; but it is the actual example of a godly life, which quickens us to holy living. Jesus of Nazareth was the holiest man that ever lived. Therefore did he quicken more of his own generation than any other one who has ever lived. Therefore has he made a deeper impress of himself upon the ages that have succeeded than any other of the benefactors of our race. Therefore shall his benign influence survive, and be diffused farther and wider, and descend deeper, until the hearts of all men are brought into willing obedience to the Heavenly Father. If he had not been free from sin, he could not have redeemed others. His success is to be ascribed, in but a small measure, to any thing extrinsic to himself. The fame of his miracles doubtless drew around Jesus multitudes of that people, who were then eagerly looking for a deliverer from their temporal bondage; but there was no supernatural influence exerted to detain them as his followers. To those only who *received* him, did he give the power to become the sons of God. If we would be redeemed from our sins, we must receive him—receive him as our bosom friend, take counsel of him on all questions of duty, commune with his spirit, keep his life before us as our pattern, and faithfully adopt and adhere to his principles in all our intercourse with men. This is what we can do, and must do for ourselves. In doing this for ourselves we shall at the same time be doing much for the redemption of others. Yes, much more than we can do in any other

way. It is to little purpose that we talk to others of the beauty of holiness. Too much reliance has been put upon words. Sometimes indeed in certain emergencies, at a great crisis in the progress of truth, "a word is an act." But ordinarily the homely proverb is true, that "actions speak louder than words." We can do nothing for the redemption of others from sin except so far as we are ourselves redeemed. How can we help to raise others, unless we ourselves have risen with Christ? He gives nothing to the cause of the Redeemer, who does not give himself—his life—his character.

ORDINATION AT SOUTH BOSTON, MASS.—Rev. Charles C. Shackford of Portsmouth N. H. was ordained Pastor of the Hawes Place Congregational Society, South Boston, on Wednesday afternoon, May 19, 1841. The Introductory Prayer was offered by Rev. Mr. Angier of Milton; Selections from Scripture were read by Rev. Mr. Robbins of Boston; the Sermon was preached by Rev. Mr. Parker of Roxbury; the Ordaining Prayer was made by Rev. Dr. Pierce of Brookline; the Charge was given by Rev. Mr. Lothrop of Boston; the Right Hand of Fellowship, by Rev. Mr. Sargent of Boston; the Address to the People, by Rev. Mr. Putnam of Roxbury; the Concluding Prayer, by Rev. Mr. Folsom of Haverhill.

Mr. Parker's text was taken from Matthew xxiv. 35: "Heaven and earth shall pass away, but my words shall not pass away;" and it was the object of his discourse to point out what is transient, and what permanent in Christianity. He began with describing the permanence of the "words" of Jesus. What a life and empire have they; how changing is what man calls great, how enduring what God calls truth. He then turned to consider the actual Christianity of the world—the Christianity which is preached and believed, and which contains two elements, one permanent, the other transient. Under the latter designation he placed *forms*, which are good, but changeable; and *doctrines*, which are unstable and mostly, as now received, false. The transitoriness of theological doctrine was illustrated, first, by considering the views which have been entertained respecting the inspiration, authority and use of the Bible, alike of the Old and of the New Testament; and secondly, by a similar notice of prevalent opinions respecting the person, nature, and authority of Jesus. On these points he dwelt at considerable length, maintaining that the old opinions respecting the Scriptures must lose their hold on people's minds, but that Christianity would stand even if it could be shown that

the Gospels were sheer fabrications and Jesus never lived. With this singular declaration he united a warm expression of the value in which he held the Bible. Directing his attention now to that which is permanent, the preacher affirmed that Christianity, pure, ideal religion, remains the same, viz: love to God and love to man. Sects confine men, but Christianity is a method of attaining perfect manhood and being one with God. Christ, said Mr. P., added nothing to true religion. His inspiration was that of purity and goodness. We are Christians, as he was Christ, when we have nothing between us and God. Christianity will always endure, and be above man. God send us a new manifestation of Christianity, to stir our hearts! We must not accept the Christianity of the pulpit or the people, on which is written "emptiness and deceit."

DUDLEIAN LECTURE.—The annual Dudleian Lecture was delivered in the Chapel of Harvard College on Wednesday afternoon, May 12, 1841, by Rev. David Damon of West Cambridge. The subject for this year was *The Roman Catholic Church*. The Lecturer began with quoting the words in which the Founder appointed and described the subject; and after remarking on the severity of the terms in which the errors of Romanism were therein denounced, adduced language equally severe from writers against Protestantism, and urged the propriety of a better spirit on both sides. Proceeding from this introduction to state the plan of discussion, he laid down three propositions:—1. The Romish Church ought to fall; 2. It has already fallen from its highest state; 3. It will fall still lower, until it ceases to be. The first head he attempted to establish by setting forth some of the usurpations and corruptions of that Church; her hierarchy, and assumption of supremacy;—examining the pretension to a succession from St. Peter, and the claim set up for that Apostle to be head; and exhibiting the innumerable evils which have resulted from the check thus put to all freedom of inquiry, and the virtual slavery of the human mind. The second proposition he justified by a brief survey of the three last centuries, showing how that Church has sunk, and is sinking, in authority and wealth:—although it must be allowed, at the same time, that Protestantism has made less progress than might have been hoped. Under the third head he showed, that as her wealth and power were owing to the darkness and ignorance of the times in which she gained them, so they must continually become less as the world becomes more enlightened, active, and free. Here he examined the assertion of a present reaction in favor of Romanism, and

showed that there is little reason to fear it; that in England there has always been a High Church party tending toward the mother Church; that the reaction in the South of Europe was a contest with Infidelity, not with Protestantism; and that in America it is emigration, not conversion, which increases the Catholic communion; and that moreover a counter statement may be made, proving a gain of Protestantism over Catholicism, as evidence of which he cited a recent encyclical letter of the Pope. The alleged reaction is less to be feared, because of the great law of progress; there are signs that superstition, if not disappearing from the world, is yet changing its forms, and never can return to the antiquated forms which once were in season but now are outgrown. In concluding, the Lecturer adverted to the duties of Protestantism at the present day; speaking especially of the Irish immigrants, and the obligation to treat them well and educate them. He ended with a pertinent exhortation, addressed to the members of the University.

BOOK AND PAMPHLET SOCIETY.—The services of the anniversary week had a good beginning this year in a discourse, delivered at the Federal Street meeting-house on Sunday evening, May 23, by Rev. James F. Clarke of Boston. The preacher took for his text the message of Paul to Timothy, (2 Timothy iv. 13,) "Bring with thee the books, but especially the parchments;" and after drawing from these words an Apostolic sanction of the use of both books and pamphlets, he proceeded to illustrate their value, by the example of the New Testament—composed of documents written amidst the press of active duties and incomplete in their character, yet how valuable and effective. Written words have a two-fold peculiarity of excellence;—they endure, and they go where the preacher cannot go. The importance of books in this country was shown to be especially great, in consequence of the power of the press, the universal diffusion of education, and the facilities of communication between different parts of the land and between different countries. Mr. Clarke then noticed the claims of the Book and Pamphlet Society, and spoke of its limited means of usefulness, particularly in comparison with those possessed by the American Tract Society; and thence took occasion to remark on the prominent causes of our deficiency in the support of such associations, viz. these three.

1. An extreme dislike of sectarianism—a false kind of liberality.
2. An extreme utilitarianism. We ask too much for immediate effects, when we should act *in faith*. We have evidence enough of the good

done by our tracts; some instances of which, that had come under his own observation, were related by Mr. C. 3. A want of the spirit of Christ, which is a spirit of universal sympathy. A Society can do more than an individual, but as individuals we must do what we can to spread the Gospel. We can do much, and secure our reward. The blessedness of this reward was then described, in contrast with the sentence of condemnation which will be passed on the negligent and faithless.

We are glad to learn that the efforts made by the Officers of this Society, in consequence of the meeting of which an account was given in our number for January, (Miscellany IV. 53,) have been successful, and it will continue its operations with increased means of usefulness.

MASSACHUSETTS BIBLE SOCIETY.—The 32d anniversary of this Society was held on Monday, May 24. After the transaction of the customary business in the Spring Lane Vestry, the members attended public religious services in the Old South meetinghouse, where prayers were offered by Rev. Dr. Stone of St. Paul's, and an highly appropriate discourse was preached by Rev. T. M. Clark of Grace church, in this city; in which the preacher exhibited the influence of the knowledge and circulation of the Holy Scriptures upon the advancement of the great interests of society; taking for his text the passage, in Psalm xliii. 3, "O send out thy light and thy truth."

From the annual Report of the Executive Committee it appeared, that the distribution of Bibles and Testaments during the past year had been chiefly among destitute individuals within the city and Commonwealth; in various charitable institutions, as the Farm School, the Female Asylum, and the Refuge for Penitent Females; to Sunday Schools, chiefly in the country; to the national ships departing for distant voyages; or to destitute seamen, on their personal application.

The officers of the Society for the present year are, with the addition of eighteen Trustees, lay and clerical:—Rev. John Pierce D. D., *President*; Rev. Henry Ware D. D., *Vice President*; Rev. Francis Parkman D. D., *Corresponding Secretary*; Rev. George W. Blagden, *Recording Secretary*; Mr. Henry Edwards, *Treasurer*, to whose care is also entrusted the Society's Depository of Bibles; Rev. F. Parkman D. D., Rev. G. W. Blagden, Mr. Henry Edwards, *Executive Committee*, to whom applications may be made for Bibles.

AMERICAN PEACE SOCIETY.—The 13th anniversary of this Society was celebrated on Tuesday, May 25, by exercises of a peculiar kind,

suggested by the death of the late President of the Society, Mr. William Ladd, on whom the mantle of the lamented Worcester had seemed to fall. Mr. Ladd devoted strength and money without stint to the cause of Peace, and wore himself out in its service. One of the strongest proofs of his interest in it was given towards the close of his life, when he sought and received the usual "approbation" to preach, solely that he might have more frequent opportunities of advocating this cause in the pulpits of the land; and so irrepressible was his desire to speak wherever he might in its behalf, that in more than one instance he preached upon his knees, when unable to stand. He died suddenly at Portsmouth N. H., April 9, 1841, on his return from a journey which he had taken through western New York in prosecution of the design to which he had consecrated his later years.—The public exercises of the anniversary consisted only of the annual Report, and a Eulogy by Rev. George C. Beckwith, who described the character and labors of Mr. Ladd in faithful terms. The Report noticed the operations of the last year, which had been confined to the support of agents and the circulation of publications, particularly the "Advocate of Peace;" adverted to the critical situation into which the affairs of the Society were brought by the death of Mr. Ladd, who had for several years expended a large part of his income in promoting its interests; spoke of the temper of the times and the demands it made on the exertions of the friends of peace, and of the encouragements that should urge them to pursue their work. A series of resolutions were then passed, in reference to the decease of the late President, the present position of the Society, and the grounds of hope afforded by its past success. The Vice Presidents and Directors for the next year were chosen, with a large Executive Committee; but the election of President was deferred to a future meeting.

AMERICAN UNITARIAN ASSOCIATION.—The sixteenth anniversary of this Association was celebrated on Tuesday evening, May 25, 1841. The meeting for business was held in the Berry Street Vestry, when the Officers for the ensuing year were chosen, viz: Rev. Ichabod Nichols, D. D., *President*; Rev. Charles Briggs, *General Secretary*; Rev. Samuel K. Lothrop, *Assistant Secretary*; Mr. Henry Rice, *Treasurer*; Rev. Artemas B. Muzzey, Rev. George E. Ellis, and Rev. Nathaniel Hall, *Executive Committee*. The Vice Presidents of the last year were reelected, with the substitution of Hon. Richard Sullivan in place of Timothy Flint, deceased. The Councillors of the last year were also reelected, with the exception of Francis O. Watts, Esq. resigned, in whose

place Alden Bradford, Esq. was chosen. The thanks of the Association were returned to Rev. Samuel Barrett, for his long, faithful and zealous services as one of the Executive Committee, of which he had been a member from its establishment, but to which he declined a reelection. The Treasurer's Report for the last year exhibited as the amount of receipts, \$5715.02, including \$834.87 on hand at the commencement of the year; and as the amount of expenditures \$4962.04, leaving a balance now on hand of \$752.98; besides which the Fund for the support of the General Agent amounts to \$11091.06.

The public meeting was held in the Federal Street meetinghouse, where, after Prayer by Rev. Dr. Francis of Watertown, the President, Rev. Dr. Nichols, addressed the audience in a series of unwritten, but well-considered, pertinent, and fervent remarks. He spoke of the interest of the meeting, which was enhanced by the character of the times, both secular and religious. These call us to consider the spirit of our cause and Association. Our opinions spread, and for their diffusion we should care. Still circumstances give peculiar interest to the *spirit* of Liberal Christianity. This spirit should be viewed in connexion with the age. It is a spirit of brotherhood—of fraternal yearning: is there not a response in the heart of society? Yet we must not forget the counteracting influence of the "dispersive" principle of human nature, nor suffer it to destroy our union. We contend also for a *spiritual* religion—a religion of the heart and life. The spirit of the age is utilitarian. Such a spirit is always the result of general intelligence. Hence arises the disposition to dismiss or simplify forms. There is in this no occasion for alarm or concession, since an inclination to cast aside religious forms can never widely prevail. It will be opposed by a spirit of enlightened piety, for it is a mistake to suppose that we can reach vitality of religion by throwing away forms. The lesson we should learn from this characteristic of the times is,—to feel a deeper sense of responsibility towards our fellow-beings, to give them practical religion, to go with more power to our work. How shall we do this? The age demands *practical* reform. We must then look intently at the practical influence of our labors. We may not have been faithful to our principles on this subject. We, likewise, earnestly advocate a spirit of love; and here we have with us the growing sympathy of the age, which cherishes a spirit of moral philanthropy. From the movement of the age in this direction we learn the importance of particular, *statistical* exertions. We must not trust in generalities. Witness the effect of considering the details of sin in the case of intemperance. In the same way might we present each sin. In a word, the solemn lesson of the day is,—earnest fidelity to the souls of men. The example of Christ is before us. Our reward here as well

as hereafter may excite us to the performance of our duty. Moral courage is demanded by the age. Let those who have it consecrate it to truth and holiness. Let us all feel the moral demands of the period in which we live.

After Dr. Nichols had closed his remarks, the annual Report was read by Rev. Mr. Briggs. The object of the Committee the last year, it stated, had been, to ascertain and supply the religious wants of the denomination. The General Secretary had devoted himself to his duties. Between five and six thousand tracts had been published every month, and the fourteenth volume had just been completed; for these tracts there was an increased demand, and an extensive circulation. The Book and Pamphlet Society, which will distribute large numbers of them, had been brought into greater efficiency. Auxiliary associations had been strengthened in some places, and formed in others; twenty-five had been organized the last year. During the same time eighteen life members had been added. Destitute societies had been supplied; their calls were urgent and deserved attention; assistance had been extended to sixteen, ten of which were in New England, three in New York, and three in the West. The importance of missionary exertions was felt, and in consequence ten preachers had been employed the last year. The condition of societies in the West was encouraging; seven new societies had been formed within the year.—The Report then presented some general remarks on the condition of Unitarian Christianity. We are the advocates of religious freedom, but our rights are still invaded. Our system of faith has not yet done its work. Still the denomination is in a prosperous state. A few from us have joined other sects, but others from them have come to us. Three ministers educated in "Orthodox" theology have been settled among us since the last anniversary. Our responsibilities are great, and the call upon us to be faithful is loud and importunate.

After the Report, the meeting was addressed by Rev. Alonzo Hill of Worcester. He spoke of the aspect of the times,—the increase of crime, the unprecedented worldliness, the want of reverence. Here were dangers, that must be checked by the spirit of our religion—the "truth in love." Examples of such resistance to prevailing evils had been given for our encouragement, as in the case of Eliot—the Apostle to the Indians, and at present in the success of the reformed drunkards. The times have also produced distress. Now our principles come to the human bosom with soothing. They meet the wants of minds not met by other forms of religion. Their power is evinced in seasons of trial. Mr. Hill related the case of a young man whom he had been called to visit at the close of life, because the religious views to which

he had been accustomed did not satisfy his mind. It is our duty to promulgate the faith which we hold.

Rev. James F. Clarke of Boston, who next rose, alluded to his absence from these anniversaries for the last eight years. Yet he did not feel himself to be a stranger. The condition and events of our denomination at this time claimed our attention. The Unitarian movement began in two motives;—in dissatisfaction with opinions—a need of the intellect, and in a desire for principles. Our *peculiar* opinions are negative, but our principles are positive. They are, first, progress; secondly, a desire to harmonize all God's revelations—in the Gospel, in nature, and in the soul; thirdly, a demand for freedom. From this demand arose a reverence and love for all who have battled for freedom of mind—for such men as Dr. Channing, whose voice had often been heard in that house as its advocate, and he who, once President of the United States, had recently defended the rights of the captured Africans. These principles should still stand forward in this movement. Which do we love most, opinions or principles? Shall we stop—give up progress? We cannot. Some perhaps think it would be better to go back; but as a denomination we cannot. *Orthodoxy* can now be found no where. Some in other denominations are in advance of us. We should be willing to go to the "Orthodox" and learn of them; if they will not learn of us, they may be the losers. There is no occasion for alarm in the circumstances about us.

Rev. Robert C. Waterston of Boston followed Mr. Clarke. We have, said he, a mighty work, and a mighty spirit for it. *Action* is important. We must labor for God, and for God's image,—the defaced image in man, the unsullied image in Christ. How shall we restore the defaced image? By the power of Christianity, that is, by what we believe to be Christianity. Our great work is the redemption of souls, not the extension of a sect. The living truths, which are found in all sects, are our principles. The regenerating influence is common to all. Our ideas are to us interwoven with our principles. What have we to do? To diffuse our Gospel—our ideas—through all society,—into the prison, and to distant places. Hence *tracts* become mighty instruments for good. The tracts of this Association are excellent, various in their character—the pages stereotyped, but not the ideas. We must make our opinions known; we are regarded with horror, because we are falsely represented. Let us be witnesses of the truth. Our ideas are in many minds, but not yet unfolded. Thought must advance, and our principles spread.

When Mr. Waterston concluded his remarks, 10 o'clock, the hour of adjournment having arrived, the Doxology was sung, and the meeting was closed by a benediction.

THE COUNCIL of the A. U. Association met on Thursday afternoon,

May 27, John G. Rogers Esq., in the chair. Reports of Committees appointed last year were made and accepted. Considerable discussion arose on a proposal for the establishment of a Book Agency, different plans for which were considered; but ended in a resolution referring the subject to the Executive Committee. The standing Committees for the present year were then appointed.

BERRY STREET CONFERENCE.—The meeting of the Conference this year was well attended. The brethren assembled about half past 8 o'clock on Wednesday morning, May 26. Prayer was offered by Rev. Mr. Capen of South Boston. The annual Address was delivered by Rev. Andrew Bigelow of Taunton, upon "Our peculiar position as Liberal Christians—our duties and prospects." 1. Our *position*. Our numbers and progress, Mr. B. thought, are often represented in too flattering terms; we do not exceed a seventieth part of the population of the United States. We are in danger, he feared, of losing our character of a movement party. Our difficulties on the side of the world confront us as ministers, and as ministers Unitarian. As ministers, we are opposed by the worldliness that prevails. As Unitarians, we are deprived of our proper influence by the demand for expedients—short-hand processes; the prejudices of the religious community are against us. A farther difficulty arises from the influence of the age on the individual. It is an excitable age; it is the fashion to strike at specific evils. The independence of the pulpit may lie in breasting the current. By yielding to the excitement about us, we may neglect other important duties. Again, we are at our ease and "settled on our lees." The wants of others are not sufficiently regarded. We raise problems and questions irreverent,—even respecting God, forgetting that the finite cannot comprehend the infinite. 2. Our *duties*. First, we should "harmonize" more. Secondly, we should be "whole-souled men," in right earnest, men of faith. Thirdly, our philanthropy should be more expansive, or rather, should be deeper. We have too much of the exclusive, "with a dash of the Brahminic." We want more of a martyr spirit—more of the spirit of propagandists. Some dozen years ago Mr. B. attended an academical lecture at the College of the Propaganda in Rome. There were a thousand eager listeners, young men, drinking in the doctrines and spirit of the Church. Where are they now? At work, all over the earth. And we are resting supinely! Like the half tribe of Manasseh, we desire to possess the rich pastures of Gilead, but are not willing, like them, to go over and fight the battles of the Lord. 3. Our *prospects*. We are the champions of liberty and a purer faith than is held by others. Our forces are strong enough;

if our "stationary position" were only broken up, we should dispute our way vigorously and successfully through the land. We may encourage young men to take up the warfare. If we do not succeed, the truth will prevail; but it becomes us to be true to our cause. God is calling us to quickened diligence by the events of his Providence.

After the Address, Rev. James Thompson of Barre was chosen Moderator, and Rev. Chandler Robbins of Boston, Scribe. Thanks were returned to Mr. Bigelow for his Address. The Standing Committee for this year were chosen viz. Rev. Alexander Young, Rev. S. K. Lothrop, Rev. George Putnam. A Report was made by Rev. Dr. Walker, Chairman of a Committee appointed last year on a new translation and Commentary on the Bible. The object, it stated, was in the way of completion, so far as the production of a Commentary on the New Testament, from Rev. Mr. Livermore of Keene, N. H., the first volume of which would appear in the middle of July. Rev. Dr. Noyes, the Report also said, had another volume of his translation of the Old Testament nearly ready for the press. A Report was also made by Rev. Dr. Walker, of the success which had attended the efforts, on the part of a Committee of this Conference, to raise money for the Theological School at Cambridge; of which an account has been given in our pages. The Conference then voted to discuss the following question, proposed by the Standing Committee.

"Are we as a denomination accomplishing results worthy of our numbers, intelligence, and wealth; if not, what shall be indicated as our prominent deficiencies, and to what means shall we look as likely in the best manner to advance the cause of Liberal Christianity?"

An animated and profitable discussion ensued, and continued through the morning; in which Rev. Messrs. Jones of Brighton, Allen of Bolton, Stetson of Medford, Russell of Chelmsford, Clarke of Boston, Osgood of Nashua, N. H., Thomas of Concord, N. H., Loring of Andover, Burton of Newton, Hall of Providence, R. I., Folsom of Haverhill, Hill of Worcester, Miles of Lowell, and Gage of Haverhill, took part. Some conversation followed upon the means which might be used to give circulation to the expected volumes of translation and commentary on the Bible, and then the Conference adjourned to the next annual meeting.

THE COLLATION.—Among the pleasant meetings which the last week in May brought this year was one of a novel kind. On previous years an interval had occurred between the adjournment of the Berry Street Conference and the meeting of the Convention on Wednesday, when

the brethren were scattered, and the opportunity of extending the intercourse of the morning was lost. It was proposed the present year to make use of this time in a manner that should at once supply the wants of the body and nourish the social and religious sympathies. The late day at which the suggestion was brought forward occasioned a doubt whether arrangements could be made sufficient for the success of the plan. But the result shewed that long preparation was not necessary. Nearly 300 persons sat down to a simple entertainment at the United States Hotel, at 2 o'clock, on Wednesday, May 26. More than one fifth of this number were ladies, and of the rest there was perhaps an equal number of clergymen and laymen. The expense was defrayed by the sale of tickets admitting each a lady and gentleman, which were put at such a price as left a hundred seats at the table to be filled by invitations, which were extended to all the brethren from the country. The occasion proved singularly agreeable, having the ease of a domestic meal, with the animation of a large company, and the charm of a common religious sentiment.

Rev. John G. Palfrey, D. D. of Boston, presided. A blessing was asked upon the meeting by Rev. Dr. Nichols of Portland, and thanks were returned by Rev. Dr. Parkman of Boston. As soon as the repast had been partaken, Dr. Palfrey introduced the feast of good words by an address happily adapted to the occasion. Adverting to the fact that the last Wednesday in May had till within a few years been "Election day" in Massachusetts, he described the circumstances which marked its recurrence in the early days of the Colony,—the journey of the clergyman from his distant parish to Boston, the character of the visit here, and the return home of both man and beast wearied by their toilsome expedition. The changes which at a still later period time had introduced were sketched, and contrasted with the present facilities of travel and the loss of the *civil* associations of the day. The present meeting however showed, that if something had been lost, something had also been gained. The peculiar feature of this occasion, witnessed in the participation of both sexes in its sober festivities, was noticed. Dr. P. then alluded to the division which arose a quarter of a century ago in the Congregational churches of this Commonwealth, and the separate history which had since been forced upon our denomination. In view of this history he thought we had cause for rejoicing, particularly as it had been connected with great moral reforms, of which he cited one or two examples. Reminded of the importance of brevity within the limited time which other engagements of many of those present would alone allow to be given to this meeting, he concluded his remarks by calling on those who were disposed to speak to lose no time in delay.

This call was met, first, by Rev. Henry Ware, jr. D. D. of Cambridge, who gave some of his recollections of the old Election day, and spoke of the pleasant character of this meeting, where on the one hand we seemed to enjoy the delights of a domestic occasion, and on the other to have met to remember Jesus.—Rev. Frederick A. Farley of Providence, R. I., expressed his gratification in looking upon the scene before him.—Rev. Caleb Stetson of Medford, alluded to a part of the Chairman's remarks, and asked if we had not now virtually settled "the woman question."—Hon. Stephen Fairbanks of Boston, felt that we might here speak from individual experience. Religion he regarded as a personal concern, but if universally cultivated, it would make the world a paradise. He was glad to avow his confidence in the faith which we profess. He had realized its support in time of mortal peril. To him faith in the Bible was indispensable—faith in holy writ—faith in the preaching of Christ.—Rev. Isaac Allen of Bolton, was reminded by the spectacle around him of the dependence of the ministry on woman, and the aid she may render it in accomplishing its purposes.—Rev. Henry Colman of Boston, led back the minds of the company to old times, and commencing with the rise of Unitarianism in this country under Dr. Mayhew, he described in few but apt words many of the distinguished clergymen who had upheld the cause of Liberal Christianity in New England, and related concerning them many pleasant anecdotes illustrative of character.—Rev. George W. Hosmer of Buffalo, N. Y., rejoiced in this occasion, and wished to express the gratification it afforded him as a representative of our brethren at a distance. He came from a city which the people of New England regard as a part of "the West," but which its inhabitants consider only as the "farthest East." He then gave a sketch of the origin and growth of the society to which he ministered. The people of the West he knew to be a true-hearted people. There had been exaggeration, however, in regard to their eagerness to embrace our views of religion. The preacher of our faith would find there indeed a rich soil, but the harvest was not yet ready to be gathered.—Rev. Charles Robinson of Medfield, remarked that formerly there had been a suspicion in the minds of some, of a want of sympathy between the ministers of the city and of the country, but such a suspicion could not be entertained after the present meeting.—Rev. Samuel Osgood of Nashua, N. H., after alluding to the pleasure with which he had listened to the remarks of the Chairman, to whom he had once stood in the relation of pupil, observed that in his view we were here performing an act of faith. He remembered once hearing an Orthodox layman in expressing his opinion of one of the standard writers of his denomination remark,

that he wanted "a theology to take any where." Such a theology is ours.—Rev. Nathaniel S. Folsom of Haverhill, rejoiced in this as an occasion of Christian fellowship. Its influence would not end with the day. There were Christians in all denominations desiring a common platform of fellowship; this he knew from his own experience.

As it was then past 5 o'clock, at which hour the "Convention" met, the Chairman said that he was obliged to discharge the only painful part of his office by reminding the assembly of the necessity of bringing their meeting to a close.—Rev. Ezra S. Gannett of Boston, offered a resolution, which he briefly explained, for the appointment of a Committee to make arrangements for a similar meeting next year. The motion was seconded by Rev. Francis Parkman D. D. of Boston, who confessed that he had felt some doubts in regard to the present occasion, but he should now heartily concur in a repetition of its pleasant scenes another year. The motion was then adopted by a unanimous vote, all present rising in its favor; and the Committee was appointed by the chair,—Messrs. Stephen Fairbanks, Albert Fearing, Elijah Cobb, Joseph Eveleth, N. H. Emmons, William Coolidge, R. W. Bailey. The Doxology was then sung, and the company dispersed.

SUNDAY SCHOOL SOCIETY.—This Society held its annual public meeting in the Federal Street meetinghouse, on Wednesday evening, May 26, Dr. J. F. Flagg, President, in the chair. After prayer by Rev. Mr. Stebbins of Leominster, a hymn was sung by a choir of children. The annual Report was then read by Rev. Mr. Muzzey, the Secretary. It spoke of the improvement which had been noticed in the instruction given in Schools connected with this Society, and then proceeded to give extracts from replies to the questions proposed in a late circular of the Directors. 1. In regard to the attendance and interest of the older male scholars; concerning which various statements were made in the replies, but all concurred in the importance of interesting the religious affections of male pupils at an early age. 2. In regard to the manner of spending Sunday; a question which it did not seem easy to decide, but upon which the Report suggested that we might be going too far from the old extreme. 3. In respect to the comparative importance of what were termed the external and the experimental evidences of Christianity; upon which the means of a decision had not been furnished. Notice was then taken of the foreign correspondence of the Society; communications had been received from Rev. Messrs. Well-beloved of York, Tayler of Manchester, and Philp of London. Unu-

sual activity and success had marked the operations of the Society the last year. Rev. F. T. Gray had visited many places as its Agent, and had shown the good that might be done through such an Agency. \$104,08 had been received for the support of the Agency, a small part only of which had been expended. There had been an evident increase of interest in Sunday Schools. A remark of the late President Harrison was quoted, to confirm the statement that he had been their active friend. If we would be faithful, we must train up our children in the fear of the Lord, while we commend our institution to His favor.

When the Report had been read, Rev. Frederick T. Gray of Boston rose, as he had been requested by the Directors to give some account of his Agency. He wished, however, to say but little. He believed he could speak of the benefits that had resulted from the meetings he had held. He had been cordially welcomed in all his visits. He would present a single example of the value of the Sunday School, in the case of a young man, whose conversation on his deathbed he repeated.

Rev. Barzillai Frost of Concord, next addressed the meeting. He was glad that in the Report stress had been laid upon the cultivation of piety. Religion is the only principle of goodness; piety is essential to character, and is along sufficient to refine the mind. The child is born pure. Why then is there so little religion in subsequent life? Because of the power of education. Here we discover the foundation of the Sunday School. Its end is, to raise the child; and the means are suited to the end. Many even among religious people look coldly on the Sunday School; on them he would urge considerations to change their feelings on the subject. He would add a word, to those who labor in this cause. Some of them express discouragement, but they should consider how great is the work, and how plain their duty.

Rev. Thomas B. Fox of Newburyport, was the next speaker. The religious education of the young, said he, deserves thought and study; it must not be left to enthusiasm or feeling alone. We believe that religious character is a matter of education, and may be begun early. Hence the Sunday School. The religious education of the young of a congregation should be conducted by the pastor and the teachers together. Sunday Schools are not necessarily a good; some of them probably do more harm than good. It had been justly said, that "the teachers are the school"—the character of the latter depends on the former. Teachers should make it a rule to attend the teachers' meetings. The teacher's work ends only with life. A due regard to this truth would make instruction systematic and progressive.

George M. Bemis, Esq. of Boston, confined his remarks particularly to the Agency, of which mention had been made in the Report. The

organization represented in this Society is neither sectarian nor statistical in its design, neither central nor visitatorial in its character. Some persons are needlessly apprehensive that there is too much machinery. The labors of the Sunday School teacher may be viewed under three divisions;—as his object is, either to benefit himself, to benefit the children, or to teach others to do good. In this last stage of his course he thinks of other schools and teachers; and here comes in the Agency to his assistance. Its object is, to send round a friend and adviser. Teachers in the country have not such opportunities for the interchange of ideas, and the communication to each other of improvements in teaching, as are enjoyed in this neighborhood. In the good effected by the Secretary of the Board of Education we have an example of the advantage of such an instrumentality in intellectual education; analogy might lead us to expect similar advantage in the application of the same means to spiritual education.

Rev. Samuel K. Lothrop of Boston, was reminded by what Mr. Fox had said of the importance of a spirit of calm and persevering faith, in opposition alike to skepticism and to a spirit of discouragement. A teacher once came to him, to give up his place in the school. He persuaded him however to remain, by assuring him that ministers have the same discouragement as teachers, and might with equal propriety resign their places. He derived support and comfort from the thought, that the salvation of a single soul was a sufficient compensation for all his labor.

Rev. Ichabod Nichols D. D. of Portland, Me., rose but to say a word. We must go to this work in a spirit of faith. The teacher must seek aid and success from on high, commending his labours to God in importunate prayer, both for his own sake and for the sake of the children whom he has under his charge.

Rev. Henry Giles of Ireland, recently minister of a congregation near Liverpool in England, and one of the three ministers who conducted their part of the Liverpool Unitarian controversy with so much ability, then rose to speak, as he had been requested, of the Sunday School as an institution suited to the intellectual and moral wants of England. Of its action in this country he was not competent to speak; but to its great good in England he could bear witness. *There* it relieves the pressure of poverty. Hard indeed is the lot of childhood among the abodes of the poor in that land. The only instruction, whether spiritual or secular, which they receive, is derived from the Sunday School. It supplies in some measure the want of national education. England stands alone in this respect; primary instruction there is neglected. How great her folly and sin! Money, machinery,

science, are valuable, but men—immortal men, are worth them all. The popular power however is growing, and the Sunday School is helping on the work of improvement. *There too* exists a rancorous, rankling, rabid sectarianism; in the midst of which the Sunday School pursues a mission of peace. If the methods of instruction adopted do not coincide with our own, we should be willing to pardon something for the sake of the good effected. Sunday Schools are doing a great work in England. They have weakened, if not overcome, the opposition of the poor to education. A growth of right appreciation of which the child is the object, is a tendency of the present age. Christianity goes to the abodes of poverty and crime; it goes every where, to meet humanity in the midst of conflict or sorrow; and in childhood it meets the mirror of itself. Cries are coming up to us from all quarters to save the lost and raise the fallen; the Sunday School alone calls on us to shield the innocent. The present time is full of promise; the philanthropic movements of the age are omens of good. Let them accomplish their aims, and Christendom will cease to be a contradiction to its baptism. We in this country have a great office to discharge; the eyes of the Old World are fixed upon us.

The meeting was then closed a few minutes past 10 o'clock.

CONVENTION OF CONGREGATIONAL MINISTERS.—The Massachusetts Convention of Congregational Ministers met at the Court House in this city on Wednesday, May 26. The usual business was transacted, consisting of the reading and acceptance of Reports and the appointment of Committees. The second preacher for the next year was chosen, in case of a failure on the part of Rev. Mr. Braman of Danvers, on whom as having been chosen the second preacher for this year it will devolve to deliver the sermon at the next meeting of the Convention. After three ballotings Rev. Joseph Field D. D. of Weston was chosen, by 72 out of 138 votes.—On the next day the annual Discourse was preached in the Brattle Street meetinghouse by Rev. John Nelson of Leicester; who took for his text the words of Paul in 2 Corinthians x. 4, 5, and on them founded a discussion of "the ministry as a warfare." The power of the ministry has been exhibited in past times, and now is manifested in the success of Christian missionaries. Three questions arise. 1. In what does this power consist? In the instruction communicated by the ministry—the truth committed to it. Of this truth the central doctrine is the propitiatory sacrifice of Christ. History shows that the triumphs of Christian truth have been

confined to the exhibition of this peculiar doctrine. It must come glowing from the heart, and be accompanied by an ardent piety. Still the Holy Spirit must exert its mysterious influence. 2. How may the power of the ministry be impaired or destroyed? By ignorance—the danger which attends an uneducated ministry; by assumption of personal consequence and dignity; by a philosophising spirit; by its secular connexions; by an excessive freedom of inquiry; and by ultraism—attaching undue importance to some doctrine of theology, some point of philosophy, or some particular enterprise. 3. What is necessary to make it completely and universally triumphant? Ministers must bring forward more of the truth, and must have more directness and energy in presenting it. They must avoid the causes of weakness just noticed. The importance of the ministry is undeniable. In New England it has ever regarded and defended the rights of the people. It deserves not the unjust imputations sometimes cast upon it. Still let not the ministry be blind to its own deficiencies.—After the discourse a collection was taken for the relief of the widows and children of former members of the Convention, amounting to just \$150.

EVANGELICAL MISSIONARY SOCIETY.—This Society—which was instituted November 4, 1807,—held its annual meeting in the Berry Street Vestry, on Thursday, May 27. The Reports of the Secretary and Treasurer were read and accepted. From statements of the Secretary it appeared, that appropriations to the amount of about \$800 had been made during the last year. Suitable notice was also taken in his Report of the death of Rev. Nathaniel Thayer D. D. of Lancaster, Mass., who had died since the last annual meeting; who was the first incumbent of the office of Secretary of this Society, had also officiated as one of its Treasurers, was for many years a member of the Board of Trustees, and at the time of his decease was Vice President.

The following officers were then chosen for the next year:—Hon. Peter O. Thacher, *President*; Rev. Charles Lowell D. D., *Vice President*; Rev. Chandler Robbins, *Secretary*; Mr. Nathaniel Thayer, *Treasurer*; Benjamin Guild Esq., Rev. Francis Parkman D. D., Rev. Henry Ware, Jr. D. D., Rev. Chandler Robbins, Mr. N. Thayer, *Executive Committee*; with a Board of ten Trustees.

The thanks of the Society were presented to Hon. Sidney Willard for his valuable services as its Treasurer. A Committee of five was appointed to provide for the secure investment of any part, or the whole, of the funds of the Society,—amounting to about \$8000. It

was also voted that Rev. A. P. Peabody's Sermon lately preached before the Society be printed at their expense, and circulated, together with an Address to our Brethren and Churches in behalf of the interests of the Society.

SOCIETY FOR PROPAGATING THE GOSPEL.—The Society for Propagating the Gospel among the Indians and others in North America held its fifty-fourth annual meeting on Thursday, May 27. From the Treasurer's Report it appeared, that exclusively of the balance on hand at the commencement of the year the receipts had been \$1703, and the expenditures \$1835. The Officers for the present year were then elected:—Hon. Lemuel Shaw, *President*; Rev. Henry Ware, Jr. D. D., *Vice President*; Alden Bradford Esq. *Secretary*; Rev. Francis Parkman D. D., *Assistant Secretary*; George Bond Esq., *Treasurer*; Hon. P. O. Thacher, *Vice Treasurer*; Hon. P. O. Thacher, Rev. Dr. Parkman, Rev. Alexander Young, Rev. George Putnam, Rev. Ezra S. Gannett, *Select Committee*; Hon. Richard Sullivan, Rev. A. Young, *Auditors*.

MEETING ON THURSDAY EVENING.—A very interesting meeting was held in the Berry Street Vestry on Thursday evening, May 27. It was proposed only at the close of the afternoon, but several clergymen and laymen came together, and remained till a late hour engaged in serious and earnest conversation upon the Christian character and our duties as Christian brethren. Samuel Greele Esq. of Boston presided, and Rev. James W. Thompson of Salem was chosen Secretary. The evening was spent in a very free communication of personal views and feelings, especially in reference to an increase of social religious action, and was closed with prayer by Rev. Moses G. Thomas of Concord N. H.

*. We must stop here, to the exclusion of much other matter which we had prepared. The unusual size of the present number will account for the delay in its publication. Besides the Contents and Index of the volume which closes with this number, eight extra pages are given, in order to present a full record of the meetings held during the anniversary week in which our readers may be presumed to feel the most interest. We think our subscribers will hardly complain of the delay, when they consider the additional labour and expense to which in consequence we have subjected ourselves.

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ERRATA.

The following errors of press escaped correction in looking over the proofs, or arose from the obscurity of the manuscript.

Page	205,	line	4,	for	"these"	read—there.
"	"	"	6,	"	"cornobium"	"cænobium.
"	241,	"	3,	"	"April"	"May.
"	"	"	"	"	"No. 4"	"No. 5.
"	277,	"	14,	"	"story"	"theory.

